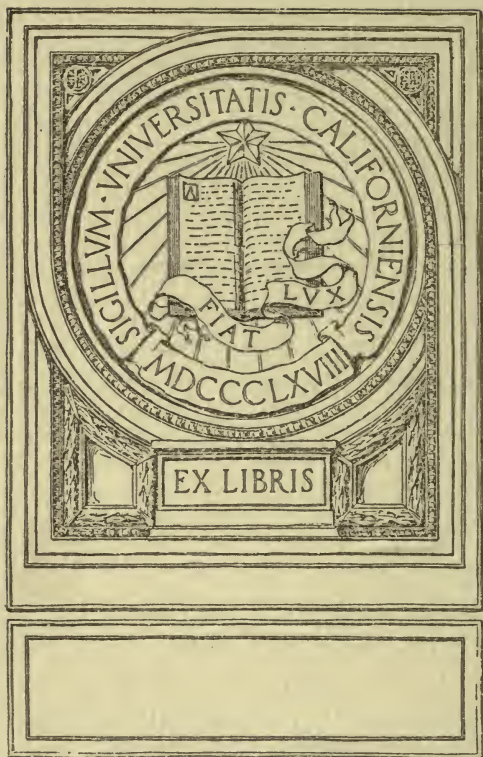
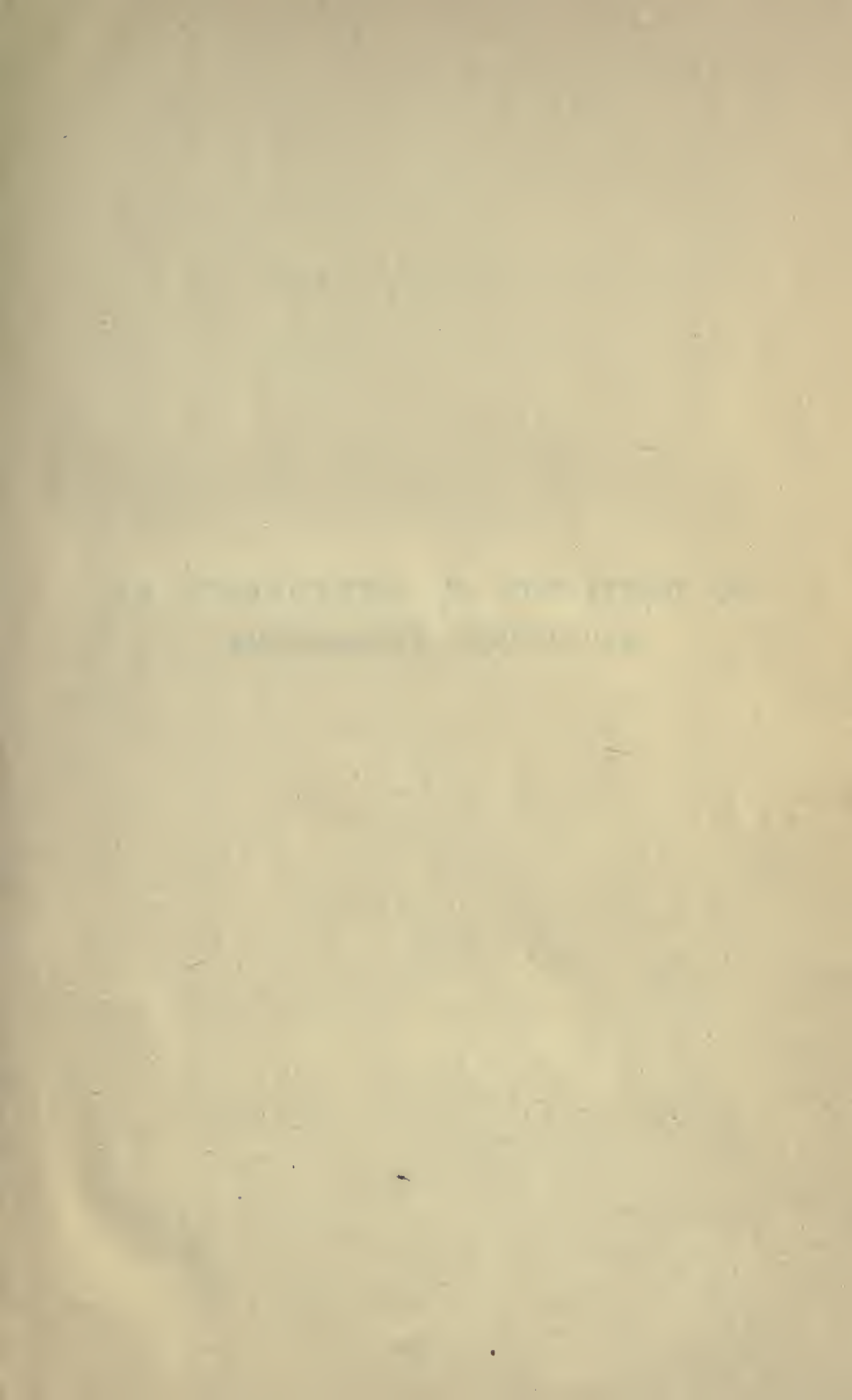


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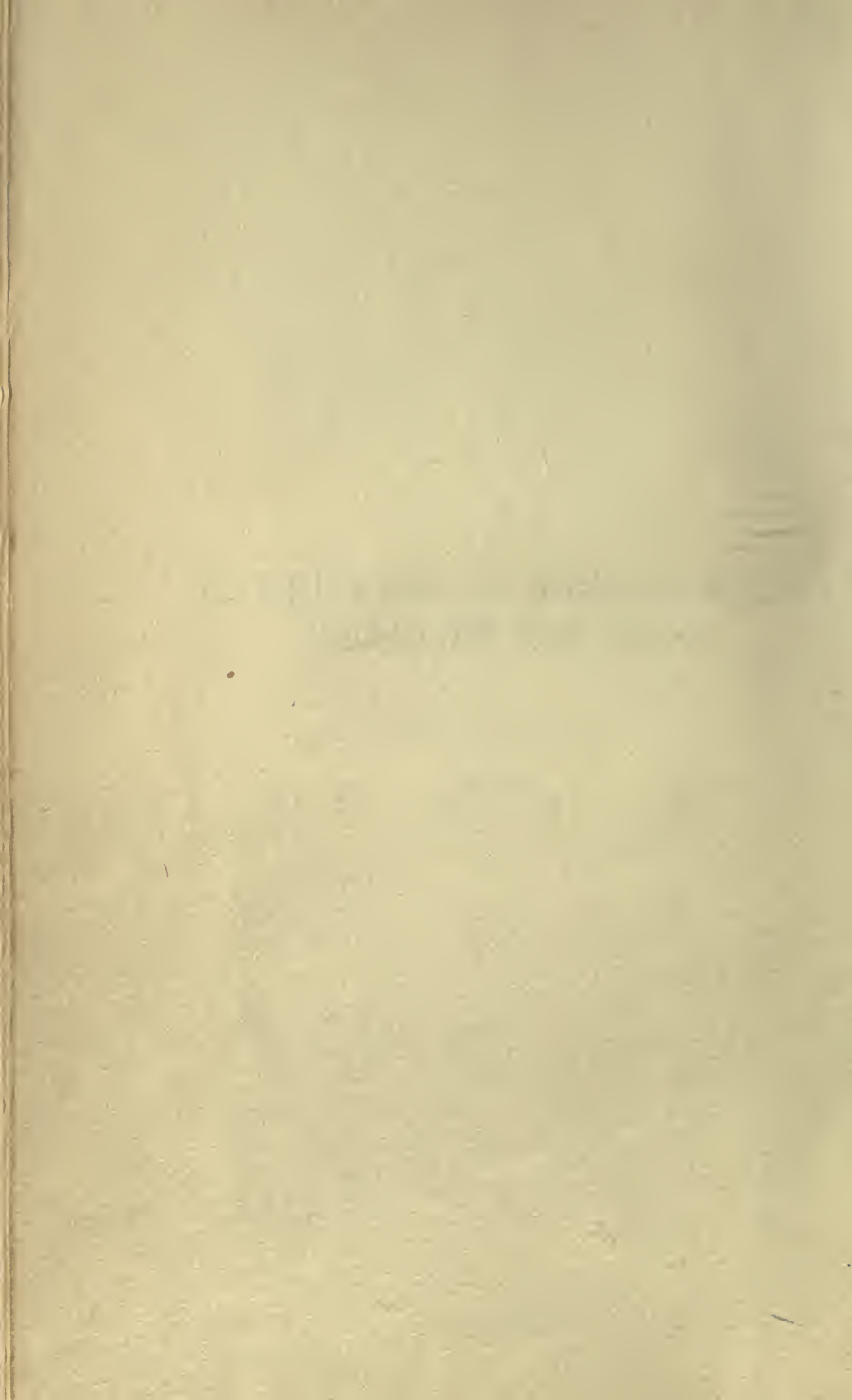






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AN INTRODUCTION TO THE STUDY OF
ADOLESCENT EDUCATION



AN INTRODUCTION
TO THE
STUDY OF ADOLESCENT
EDUCATION

BY
CYRIL BRUYN ANDREWS



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PREFACE

THIS small book lays no claim to be a comprehensive work on adolescent education ; many volumes would be required to do full justice to the complexity and importance of the subject dealt with. The object of these few chapters is not to be comprehensive, but rather suggestive.

At the risk of wearisome repetition much stress has been laid on the pathological symptoms of adolescent development, and also on the evil and unnatural tendencies which are so strikingly characteristic of some who have the care of boys or girls in large numbers. Such subjects cannot be ignored in the study of adolescence, and, since in the past they have been so carefully and so unwisely avoided, they can hardly receive at present too much quiet scientific attention.

We are realizing that many school offences are due to the fact that the delinquents have had no share in the making of the laws which they have broken, and have taken no part in the discussion which has preceded their enactment. On a fuller recognition of this psychological fact much of the future evolution of our educational theory depends.

Anger or pity has also in the past led us into errors from which a little calm and reasonable thought would often have saved us. We seem to have been quite satisfied with good intentions, and our religious faith appears to have hindered rather than furthered our educational investigations. We are only just realizing that prevention is man's work, not God's alone, and that the sphere of religion is not merely confined to works of rescue.

If we look far into the future there is great cause for hope. As we realize that our children are educated by influences, and not by information, we shall demand a different type of teacher, and there is little doubt that our race possesses qualities capable of producing it. We shall look more and more to the child to guide us in the manner and substance of our teaching, and we shall discover how often the happiness of the adult has been ruined by the teaching of philosophy a few years too soon or a few years too late.

CYRIL BRUYN ANDREWS.

REFORM CLUB,
July 1, 1912.

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CHAPTER I

THE SCIENCE OF EDUCATION—MODERN VIEWS AND ANCIENT DOGMAS

Two methods of educational criticism—Education a changing science—Direct and indirect influences on character—State education—The education of the directing classes seldom questioned—The initiation of separate schools for young boys by Arnold—Boarding schools and day schools—The unsuitable preparation for after-life which our wealthier classes receive—The social revolution of to-day—The influences of kindred sciences on educational questions—The necessity for a synthetic view of education—The adult and the adolescent mind—The true relation between physiological and psychological studies—Monism and dualism in fatigue—Monism and dualism in ethics—Monism and dualism in eugenics—Monism and dualism in intellect and emotion—The individual as a sign of the society.

TWO METHODS OF EDUCATIONAL CRITICISM.—The science of education has been constantly before the public in recent years. It has been discussed by those who consider that if a system is old it must also be admirable, and by those who consider that all ancient methods are necessarily bad. Some talk of the adolescent as if he were an overgrown child

and nothing more ; others contend that the adolescent has all the vices of the adult, with none of his self-control.

Calm and scientific criticism has been rare. Those who believe in the sanctity of ancient institutions have refrained with an almost religious reverence from inquiry and criticism. To glance beneath the mellowed traditions of our famous schools, and to discover the real atmosphere in which our boys and girls live, would seem to them indecent and almost immoral.

There are also a large number of people appearing to take an interest in education who, though free from the complacent satisfaction which is so fatal to improvement, suffer from other failings which render their investigations equally unprofitable. The scandal-mongers, who delight the sensational cravings of a certain class of reader by weekly accounts of the immorality and evil which infest our large boarding schools, seldom accomplish any real good : the readers and writers of these articles alike display the greatest possible enthusiasm for scandal and the smallest conceivable interest in the science of education. The subject of many of these revelations is often the school or reformatory, but it frequently changes to the asylum or divorce court if the latter are likely to attract more public interest.

Although there has been a tendency lately to a more scientific analysis of adolescent phenomena, educational study is still, to a large extent, the monopoly of the satisfied conservative who denies the necessity of investigation, or of the debauched sensualist, whose last wish would be to cure the evils

he delights to reveal. The conservative is often so genuinely disgusted by the evils which are suggested that, even if he were convinced of their almost universal prevalence, he would be incapable of discovering their causes or their effects. The sensual reveller, although perhaps outwardly a moralist, is at heart secretly convinced that the chief enjoyment of the investigator consists in the revelation of immorality. There is little hope that any improvement will come from either of these groups of educational enthusiasts.

It will be my aim neither to ignore nor to revel in the evils of school life; I shall endeavour to treat sincerely, and I hope scientifically, some of the most conspicuous evils, and to show a few practical remedies for the vice that exists. A book on adolescence or on education which ignores the immorality of our large boys' and girls' schools is certainly incomplete and generally hypocritical; the unhealthy atmosphere in which many of the adolescent live is only denied by those who have little knowledge of facts or good cause for reticence. Both the gravity and prevalence of moral perversion should be sufficient reasons for its constant and careful study. Few seem to realize that when we turn from immorality in disgust we are doing our best to further its continuance.

It is essential in the study of youthful temptations and adolescent failings that we should keep our minds clear, scientific, and unemotional. The calm and unprejudiced student of adolescence will alone be able to distinguish its inevitable evils from the vices which environment has manufactured, and he

only will be able to discover causes and remedies for ever hidden from the disgusted moralist or morbid scandal-monger.

EDUCATION A CHANGING SCIENCE.—Education is not a science which admits of unalterable dogmas or sweeping generalizations. The living truth of one generation becomes sterile in the next. The environment of the adult alters; the surroundings during adolescence should change in sympathy. The finest education of to-day will to-morrow unfit the adolescent for his future life; and if we allow any rule to guide us in the science of education, it should be a theory of constant change and sympathetic variation. Different from us our descendants must be; wiser and more learned we hope they may be; but however profound their theories, and however beneficial their practices, they will never be able to do more than define the method of education most suitable for their particular generation. If we once accept the proposition that education is the art of adapting our children to the life which they are to lead as adults, we must be careful that we are adapting the adolescent, not for the life of yesterday nor for the environment of to-day, but for the ever-widening and larger life which will be his lot to-morrow.

DIRECT AND INDIRECT INFLUENCES ON CHARACTER.—Many affirm that character is better formed by indirect than by direct influences; it is the duty of the school, they say, to provide indirect influences; and if direct teaching is necessary at all, it should be left almost entirely to the home. The believers

in indirect teaching have pointed with pride to the splendid results which they attribute to a classical training, and have affirmed that no study, however useful, moulds the adolescent character as finely as the learning of Greek and Latin. For many years these statements have remained unquestioned. To-day we are beginning to challenge the usefulness of a knowledge of Latin and Greek, and we are wondering whether a more direct method of influencing character would not achieve an even better result; we are doubting whether the subtle training acquired from painful and often vague endeavours to master the intricacies of Greek verbs really helps a boy in the business or pleasure of adult life. Is a man who has acquired an ability to write poor Latin prose a more useful citizen, a better husband, or a wiser father than he who lacks this accomplishment? Do we observe in the average product of our public schools that fine beauty of thought and eloquence of expression which, we are told, is the indirect result of a classical training?

There is little doubt that the study of Greek and Latin does leave an impression on the mind of the boy, which is carried into adult life, and the training involved may be in many ways beneficial. The question which to-day, however, occupies our minds is not whether the training in a classical education does any good, but whether its beneficial effects are so conspicuous as to justify its general use among the upper classes throughout the country. It is a matter of increasing doubt whether a knowledge of Latin and Greek is of any great assistance to the adult in the wise choice of a profession, or whether

the training involved in a mastery of the classics assists pre-eminently in the wise expenditure of an income, be it earned or inherited.

STATE EDUCATION.—The great majority of boys and girls do not come under the influence of a classical training; it is for the directing classes rather than for the working classes that a training in Latin and Greek is supposed to be beneficial, and even the most ardent upholder of a classical training would hesitate to advocate it in the compulsory schools supported by the Government.

A school under Government control must necessarily tend to change more with the times than one which is independent of State interference. The Government is responsible for the teaching at its elementary schools; the product of the elementary school, to a large extent, regulates the Government. This interdependence tends to keep both State and school in harmony with each other, and no State school curriculum can owe its existence to mere tradition. State education will always be a matter of political controversy, and will be continually open to the unhampered criticisms of all classes. Since the cost, the sphere of action, and the healthiness of a Government school will always be matters of public interest, the education in a State school can never be very far behind the most modern and sane views on adolescence.

EDUCATION OF THE DIRECTING CLASSES SELDOM QUESTIONED.—Our large preparatory and public schools are, on the contrary, not brought into the glare of political controversy, and much that is bad

escapes notice under the soft light of ancient splendour; much thoughtless eulogy is bestowed, and scientific criticism is discreetly withheld. Few who know their inner life care to subject it to a critical examination. Nothing could differ more from this than the position of the State school, where criticism and investigation are not only possible, but continually encouraged by opposing politicians. It is everybody's duty, we are constantly assured, to criticize the education of the working classes; it is difficult to find the people whose duty it is to criticize the school life of our ruling classes.

The feeling of State responsibility is growing rapidly to-day, and the present attention which the Government schools receive will be small compared with the consideration which they will obtain from our descendants; but there is also another factor which will insure them that wholesome and sane development which only constant criticism can give. They are day schools, and, whatever may be the comparative merits of the day school and the boarding school, the day school is more open to inquiry from without than the boarding school; parents who, from want of knowledge refrain from criticizing the latter, will always take a lively interest in the former.

It is for these reasons, and not because I consider State education unimportant, that I pass over our elementary schools with comparatively little comment. The large schools to which our wealthier citizens send their children during adolescence are in far greater need of criticism, since, being boarding schools, they are far more potent for good or evil.

Yet, instead of receiving more criticism, they receive less ; whether from cowardice or apathy, there is a conspiracy of silence, and, except for vague stories of scandal, we have no inquiry on the subject.

The education of the directing classes in England continues for about fifteen or twenty years. At three the child requires something more than feeding, and education continues until the adolescent is twenty-three or twenty-four. In some cases this period is curtailed, but the development of the University system seems to point to an increased belief in a lengthy educational period.

The years of adolescence are certainly the most important, and, in many respects, the most interesting in the development of the boy or girl. From ten to eighteen the adolescent finds himself possessed of a maximum of potential energy, and, if he is the child of clever parents, this period is often fraught with grave dangers ; he discovers that he is possessed of a strong desire for self-expression and self-realization, and yet he is almost entirely destitute of experience, and the results attending his actions are often completely unknown. It is at this period more than at any other that a wise, far-sighted, and scientific education is most needed, and it is at this period that education has received least attention. The boy of the more intelligent and wealthier classes is in far greater danger during adolescence than his poorer brother, and it would be well if his parents sometimes bestowed a little less thought on the education of the working classes, and remembered the saying that lilies fester worse than weeds.

INITIATION OF SEPARATE SCHOOLS FOR YOUNG BOYS BY ARNOLD.—Until 1837 there were few traces of preparatory schools in England. The boy left home when he was about ten or eleven for the public school, and he spent the whole period of adolescence under its roof. It is chiefly to Dr. Arnold of Rugby that we owe the preparatory schools as they exist to-day.

At Rugby Arnold saw that the evil barriers which existed between masters and boys could not be easily or quickly removed, and, in his opinion, the younger boys suffered most from the evils of public school life: he hoped that in preparatory schools younger boys might have some of the advantages of home life and yet be prepared for the rougher public school life which was to follow. Whether the separation of the preparatory school from the public school has achieved what Dr. Arnold intended is doubtful, and it is certain that in many of our preparatory schools to-day he would have found the evils which he wished to cure accentuated rather than diminished.

When Arnold wrote his treatises on education, the public school system had been even less criticized than it is to-day. The comparative advantages of the day school and boarding school had seldom been scientifically discussed, and the suggestion of co-education as a practical and immediate remedy for the perverted morality of our boarding schools would have surprised even such a broad-minded thinker as Dr. Arnold. While the evils which the head master of Rugby pointed out still exist in many of our large boarding schools, the remedies by which

we seek to cure and prevent them are growing daily more numerous and revolutionary.

Immorality, reasoned Arnold, could only be cured by an improved environment ; but by an improved environment he did not imply any drastic change in school conditions, but rather a more wholesome tone of thought brought about by an increased individual control of evil passions. An environment so altered and improved that the boy or girl actually forgot the temptations of moral perversion would have sounded to Arnold a fantastic fairy tale incapable of earthly realization.

Arnold was a confirmed dualist, and his sermons are full of allusions to the eternal struggle between right and wrong, and of devoted prayers for the ultimate triumph of Good. Our present idea that the virtuous boy is not a being who is constantly controlling his evil passions, but is often merely the product of a wholesome environment devoid alike of evil passions and of the power to control them, would have sounded as strange to the head master of Rugby as religious toleration to a Crusader.

Unreal and dualistic as Arnold's theories may sound to some of us to-day, he will always be respected as one of the great pioneers of education. He saw clearly the evils of his school, he brought them fearlessly to light, and he battled with them bravely. In an age when brutality was respected, he fought against it, and, to some extent, conquered it, and if he did not permanently improve the morality of our schools, he showed us that great improvements were necessary.

BOARDING SCHOOLS AND DAY SCHOOLS.—Many educational authorities contend that a wholesome environment will never be properly attained in the schools for the directing classes until we substitute day schools for the present large boarding establishments ; but in discussing the comparative value of day schools and boarding schools, we must remember that we are dealing with a question which strikes at the very root of our traditional system of school education in England. At present our great preparatory schools, as well as our large public schools, are situated far from the homes of their pupils, and if the English nation as a whole decides to adopt day schools, a great decentralization of our educational communities will have to take place. The nobility and rich merchants will have to adapt themselves to the idea that there is more than one school in England good enough for their sons, and that boys chosen geographically are as wholesome companions for their children as those chosen for pecuniary or social reasons.

The Bishop of Hereford, speaking on this subject at Croydon, expressed the opinion of a growing minority of educational authorities, when he said that, while recognizing the merits of the English boarding school, he thought that the best education for a boy consisted of a good home, combined with daily attendance at a local school, well organized and of high tone, and that he considered that a great deal of intellectual and moral waste took place in the barrack life of our great schools to-day.

There are many who agree that this waste of intellectual and moral qualities does take place in

our boarding schools, but who deny that the remedy is necessarily their abolition. Others, acknowledging the fact that the ideal boarding school is superior to the ideal day school, contend that the evils of our boarding schools are so entwined in the English conception of what a boarding school ought to be, that nothing short of their complete abolition will ever stop the spread of moral perversion.

Allowing, however, that the atmosphere of our large boarding schools can be greatly improved, they will always be more dangerous establishments than day schools, unless their influence is of the very best. The day school divides the responsibility with the parent, and has only a share in forming the character of the adolescent. If the tone of the day school is corrupt, the boy is only there for a portion of the time, and the contrast with his home surroundings may lead to a disgust for the school atmosphere. If, on the other hand, the environment of the boarding school is evil, the boy is under its influence for twenty-four hours a day, and since there is nothing with which to contrast it, he is far more likely to be absorbed into the general tone of immorality.

To the head master of a large boarding school is entrusted both a task far more difficult, and at the same time far more important, than the task of the master at a day school. It is more difficult because adolescents of one sex herded together within narrow bounds and with few outside interests are peculiarly liable to moral perversion, and it is more important because the atmosphere of the boarding school is the whole world in which the adolescent lives. At the

day school the master need not supply the constant change of pursuit which youth demands, since the sane and healthy interests of the outside world are brought daily into the life of the school.

If our decision is in favour of boarding schools for adolescents, let it be only in favour of those where the closest inspection is at all times invited and encouraged; we must be sure that evenings spent at school with little to do are really healthier than evenings spent at home with much to occupy and interest the attention. Head masters of preparatory schools often discourage parents' visits for more reasons than those of personal convenience, and it would be well for many parents to consider whether the formal visits which they pay occasionally to their boys' school are anything more than a mere mockery of school inspection.

Those who decide that the development of all that is best in the adolescent is obtained by the combined influence of home life and a good day school must surely find some pleasure in being able to know by sight the men who are taking constant charge of their children. There are already some more thoughtful parents who are revolting against the present custom of placing their boys and girls at the critical age of adolescence under the complete care of strangers.

Whatever kind of school we prefer we must never forget that the adult is to a great extent the result of adolescent training, and that the bad as well as the good of adult life must be traced to the school. When society is corrupt, when its members are degenerate and weak, we must look at the school life

of its citizens if we wish to probe the evil to its source. By a closer study of school life, fearless, sincere, and scientific, we may find the answer to many difficult social problems which baffle us to-day.

THE UNSUITABLE PREPARATION FOR AFTER-LIFE WHICH OUR WEALTHIER CLASSES RECEIVE.—Mr. Holmes has shown us how dull and unimaginative is the education at our compulsory schools, yet the preparation is not always unsuitable to the dreary routine which is still the lot of many of our working classes. The daily walk to the elementary school has its close parallel in the daily journey to the shop or factory, and the regular routine of the one is in many respects a good preparation for the other. If we look carefully at the resemblance between our Government schools and our large workshops, we shall find that the school adapts the child in many ways to the future life which he is destined to lead.

But among the directing and wealthier classes the case is different: to these we look for initiative ability, originality, imagination, and wide sympathies, and the expensive and prolonged education they receive does little to develop these qualities. The environment of our boarding schools is not one which encourages the qualities most necessary for our governing classes to-day. The large preparatory and public schools in England have few points in common with the free and potent life which will be the future of most of the boys, and unless we believe that a training under one set of conditions adapts boys to a life which is to be led under totally different circumstances, we shall find much to blame

and little to praise in the life of most of our large boarding schools.

At the time of their foundation the public schools may have had many things in common with the medieval life of the adult, but their general atmosphere must have become crystallized soon after their foundation, for little of the healthy activity of the outside world invades the large boarding schools to-day. The conditions of life have altered so materially in the last few hundred years that an environment which may have developed the adolescent of the sixteenth century for the life he was to lead is at present far worse than useless.

In the Middle Ages the professions of women were widely different from those of men; the daily life of the men was to a great extent spent apart from the women. The school, therefore, contained members of one sex only, and this helped rather than hindered in the preparation for adult life. To-day in almost every profession the man and woman work side by side, and if in certain professions women are not the equal of men they are his constant companions as typists and shorthand clerks. Our preparatory and public schools, apparently under the impression that medieval conditions still exist, train our adolescents to associate with one sex only, and make no effort whatever to prepare them to mix with women on the intimate yet sane terms which will afterwards be necessary.

The large preparatory schools, although of comparatively recent origin, copy closely much of the senile decay which is at the root of our public school system. The head master of the preparatory school

realizes that many of his boys will pass on to public schools, and, remembering their rules and forgetting their liberty, copies much of their evil and little of their good. The life at the preparatory school, being even more confined and narrow than at the public school, the dangers of moral perversion amongst the boys is greatly accentuated.

The wide and independent life of our wealthier classes is as ignored at the preparatory school as at the public school, and the unhealthy life of the public school, due so often to lack of liberty and of engrossing interests, is copied with painful exactness by the preparatory schoolmasters throughout the country. The saying, that by liberty alone can the right use of liberty be taught, is forgotten in our large preparatory schools. Constant supervision and close confinement are felt to be necessary to keep the adolescent from those very evils which the system of supervision and confinement is daily manufacturing. Among adults in all countries liberty of action and toleration of thought are manifesting themselves in no uncertain way, and if our schools are to create adolescents suited to their future environment they also must acknowledge these principles in their daily life.

The necessity for an education which fits the adolescent of every class for his future, was strongly emphasized by Mr. Birrell when, speaking at Liverpool, he expressed the hope that in future there would be less red tape, more genuine attempts to create for the children in every district that kind of education which best suited them for their after-life, and less desire to force the same

code of lessons in every part of the country, and upon every class of the community.

Although Mr. Birrell wisely lamented the tendency to press a fixed code of education upon the various classes of the community, he failed to lay stress on the fact that the evils of a rigid code were pressing even more heavily on the upper classes than on the lower; he failed to realize that the very class for whom an elasticity of education is most necessary are to-day the chief victims of a narrow and antiquated system. If imagination and breadth of thought is needed among the working classes, surely it is even more necessary among the governing classes, whose greater wealth and wider possibilities endow them with far greater power for good or evil.

THE SOCIAL REVOLUTION OF TO-DAY.—The result of the inflexible and unimaginative education which is the lot of so many of our upper classes to-day is seen in the slow but continuous social revolution which is so marked a feature of our times.

In a democratic country those who have had a broad education, tempered by a knowledge of home life and of the world as it really exists, rise quickly into the ranks of the governing classes, although often poorly endowed with hereditary gifts; those, on the other hand, who, though highly fortunate in their parentage, have received an education which has failed to produce that sympathy and true understanding that a democracy requires of its rulers sink slowly but very surely into the governed class.

The reasons for the inflexibility of the education of the upper classes are not far to seek if we consider the minds of the parents and teachers who directly or indirectly regulate the education of these classes.

Conceit of their own education leads both parents and teachers to suppose that a training which produced such excellent men as themselves must be good enough for their children ; they have no kindly Government authority to tell them that this is a delusion, and they forget that even if their own education was a perfect preparation for the life they were to lead, the same education cannot be perfect for their children who are about to enter a changed and ever-changing environment.

The poor man wishes his son to obtain a better training than himself, to rise above him in social position, and to be a better man than his father. He therefore seeks for the latest and most useful educational system that he can find. The rich man, perfectly satisfied with his education, desires his son to receive an education exactly similar ; he seeks, therefore, either his own old school, or, at all events, some school that has remained stationary in its methods for at least one generation.

The stagnation of much of our upper class education is also greatly due to the economic dependence of the teacher on the parent. In many of our large schools for the richer classes the desire of the head master is too often to please the parent, and too seldom to do what is really best for the boy. His very livelihood depends on the parent's approval, and his innate conservatism is strengthened by the

knowledge that any change in his system of education might imperil his very existence. The parent holding the purse-strings is often entirely ignorant of the most elementary principles of adolescent education and development, and since he observes that the head master does not change his methods, takes this as a sign that no improvement is necessary. We frequently see the parent and school-master helplessly leaning on one another, preferring to pursue the well-worn path, with all its evils, than run any risk of losing each other's support by the slightest progressive change.

In the Government schools the teachers depend on the State, and not on the parent, for their salary. The child is educated according to the latest principles, and the parent, if he objects to them, must choose another school. Both the schoolmasters and the parents are in a state of independence, and progress is comparatively easy.

The inelasticity of the education of the upper classes is too often concealed by its universality; the rise of the working and middle classes is either ignored or ascribed to the introduction of free education. To attribute the rise of the governed classes to the inferiority of our more expensive schools would be an idea that few of our governing classes would entertain; they seem to have forgotten that when free education was given to the working classes the directing or more wealthy members of the community had either to devise an education superior to the minimum bestowed by the State, or else be content, sooner or later, to sink into a position of inferiority.

THE INFLUENCE OF KINDRED SCIENCES ON EDUCATIONAL QUESTIONS.—Although many treatises on sociology, physiology, and psychology are to be found in the ancient writings of Greece and Rome, we seem to-day to be little nearer their practical application to the daily life and education of the adolescent. We are very apt to treat the problems of education as if they had little or no connection with such kindred sciences as physiology, psychology, and mental pathology.

In education as in many other sociological questions, abstract ideas have acted too often as a cloak and too seldom as a genuine expression of our personal feelings, and much has been hidden under a national tradition, a moral platitude or a religious creed. A nation's greatness has been too often judged by its geographical area, and patriotism has been too often measured in terms of personal or national greed. The psychology of war has been treated in an insincere and superficial manner; we have been content to read of the patriotism of our army and of a great military victory, and have been almost cynically indifferent to the bestial ferocity and passionate excesses which are the other side of the picture.

In education more than in any other social science, a change of attitude has become necessary, and it is a healthy sign that in all questions which affect the nation's welfare we are beginning to take an interest in the real character of each individual, and to brush impatiently aside that conventional mask of virtue, wisdom, and patriotism upon which many have for so long been content to look.

Parents are shewing an increasing tendency to deal with the education, even of their own children, in a more critical and analytical way than has been their custom in the past. We shall soon be no longer satisfied with the complacent smile of the head master who points to the school chapel and white robed choir as a proof of the school's virtue ; the chapel and large class rooms will not be the parts of the building which we shall be most interested in, nor shall we expect to find in them the characteristics of the school. The formal inspection of the school, accompanied by the head master, is already beginning to be dispensed with as a useless waste of time. We have ceased to be interested in the tasks which the head master makes his boys do, for we have realized that by sufficiently breaking a boy's will he can be made automatically obedient.

Schoolmasters have in the past found it easy to train boys to play cricket and to win scholarships, and they have had little difficulty in persuading parents that these are the signs of a noble personality. This task will be harder in the future. The development of all that is best in the adolescent will not be as easy as the teaching of cricket or even classics. As our appreciation of the potentiality of the boy and girl during adolescence increases, our schoolmasters will have a more varied and more subtle task to accomplish. By personal care and individual attention the best in each adolescent will have to be searched for and developed, and the rule of thumb education which exists at present will be merely a relic of an unenlightened age.

The schoolmaster of the future will have no

theatrical results to present to the parent, for none will be expected ; parents will no longer look for the fireworks of athleticism and scholarships. Adolescence will be a time for development and not for results, and as the boy gradually shows his individual capabilities, the parent's pleasure will far surpass any temporary pride in athletic victory or scholastic success. The school will prepare not for an examination which lasts a few hours or a few days, but for those greater examinations which can only take place when the adolescent grows into the man or woman.

THE NECESSITY FOR A SYNTHETIC VIEW OF EDUCATION.—It is important for the student of adolescence, be he psychologist, physiologist, sociologist, pathologist, or schoolmaster, to stand apart from the temporary needs of one science, or of one school or University, and to take a synthetic and many-sided view of the development of the individual. Our view of education is too often confined to a few years in the life of the individual or to the light which one particular science throws on adolescent development. There is no law of nature that adolescent development should be judged by success in scholarship at fourteen, eighteen, or twenty-two, and if our educational system is to train our children in a synthetic and connected way, we must cease to consider it in terms of short periods only. The proficient adolescent must no longer delight us ; our aim must be the efficient adult.

The student of education, and of adolescent education in particular, must have no professional out-

look ; like a medical man he should have studied physiology, but his opinions on adolescent development must not be founded solely on those considerations ; like a mental specialist he should have considerable knowledge of psychology and of mental pathology, but it should be tempered by many other studies ; like a clergyman he should have considered carefully the effects of ethical training on the adolescent boy, but his mind should be free from the chains of dogma.

Among professional men, as well as among educationists, over-specialization has been one of the chief retarding factors in the real development of true civilization. The lawyer who studies minutely every matter in connection with the law except the criminal is in very much the same position as the schoolmaster who knows almost everything concerning education excepting the facts of adolescent development. America and Italy should not be the only countries to recognize these anomalies. It has been often said that the Judge orders a sentence to be carried out which he would not have the courage to execute himself, and if civilization is to be so specialized, and the functions of each individual so minute that co-operative action becomes nobody's action, then civilization will be a curse and not a blessing to future generations. The want of sympathetic realization and interchange of thought between even the more enlightened members of the active and passive professions of life is well illustrated by the statement made by a famous General to his boy scouts that "Science is the study of little things that you cannot see."

The first duty of the educationist is to respect all sciences and appreciate the value of all professions; if he fails in this, he cannot possibly see the capabilities latent in his pupils. The school-master should study carefully the comparative value of the various callings in life, and in the complicated mosaic of civilized life never allow one profession to stand so high that it casts a shadow on its neighbour.

Sir Francis Galton, in his unprejudiced treatment of ability in "Hereditary Genius," has been one of the first in England to show us the importance of treating man's various activities from an external standpoint. The lack of such scientists seems, however, to point more and more to the need of adolescent training in sociology and the social aspects of psychology and physiology. Such study would develop wide-minded and sympathetic citizens and would enable boys and girls to obtain a clearer insight into the moral and social value of the various professions and occupations before choosing their own careers in life.

When legislation lags behind popular opinion, the sociological student would be able to suggest laws adequately expressing the new ideals of civilization; and when, as often happens in the United States, noble laws are but the screen for corrupt practices, the sociologist might check the hypocritical legislation of politicians until personal morality had approximated more closely to legislative ideals. Legislation might then bear a closer resemblance to the people's real desires, and not be the expression of mere outward morality.

The professional man, lacking both a broad sociological training and ignorant of any facts of adolescence except his own personal experiences, constantly seeks advice in regard to his son's education. He desires a synthetic outlook both on education and on life which he knows he cannot obtain himself. He consults a clergyman, a lawyer, or a doctor, well realizing the narrow view he is obtaining, but unable to find any unbiassed man who has given up his life to the scientific, as well as the practical, study of education. In America Professor Stanley Hall has supplied a demand which in that country has long been felt; in his book on adolescence he ignores the point of view of no professional man, but shows clearly its exact position in the vast science of the education of the adolescent. The true answers to questions concerning the training of boys and girls can only be given by such unbiassed and scientific men as Stanley Hall.

I have heard some schoolmasters say that practice has taught them all the knowledge that they require in training the adolescent, and that books on the science of the question are valueless to them. The second part of the statement is probably true; the first part is an attitude we should tolerate in no profession but that of a schoolmaster. Head masters are slowly beginning to realize that education is an art as well as a craft, and they are beginning to lose confidence in themselves, which is a sure sign of future progress. The preparatory schoolmaster's library is still a disgrace to a man who undertakes one of the most difficult and important functions in the community, but even he is at last awakening

to the fact that proficiency in Greek, Latin, or football does not compensate for a want of knowledge in the facts and theories of adolescent training.

By an increased contact with the outside world many schoolmasters are already learning a great deal about their own profession. After consultation with authorities on education outside the school, many head masters have changed some of their most fundamental rules, while others have returned to their labours with an increased conviction that their former methods were right. Whether teachers change their opinions or whether they are merely enabled to act consciously and with greater certainty where before they have acted vaguely and unscientifically, it is certain that they have not wasted their time in consulting the thoughts of the great world outside, for which they are preparing their pupils.

Parents and schoolmasters are at last realizing that strong individuality, a desire for self-expression, and perverted morality are subjects more subtle and complex than they at first supposed. And although the study of such matters is probably more difficult than anything else in the world, a few clear landmarks are becoming visible in the distance, and if we fix these in our minds uncertain analysis and vague generalizations will slowly fade away and great educational progress will be made.

THE ADULT AND THE ADOLESCENT MIND.—One of the first steps in the study of adolescence is to realize the state of mind of the boy towards the surroundings in which he is placed. To the

adult the actions of the adolescent may seem unreasonable, but they are often so in appearance only ; on looking more closely we almost invariably discover that they are the perfectly logical and reasonable actions of a mind with small experience and little knowledge. It is the man's powers of comprehension, not the adolescent's powers of reason, that are usually at fault. Let the adult for a moment consider what events in life he terms vulgar, beautiful, coarse, or beneficent, and he will realize that he uses these adjectives, not from any innate sense of their appropriateness, but merely from a collection of experiences which he has gathered from his life. It would indeed be extraordinary and unreasonable if the child or adolescent attached meanings to words and actions that experience alone can give.

Although brought up under similar circumstances, adults often differ from each other in the meanings they attach to religion, morality, vice, or virtue. If we obtain a clear insight into the differences of thought, even among adults, we shall realize the futility of judging adolescent actions and youthful immoralities in terms of our adult conceptions. If we wish to have any real intimacy with youth, we must first understand the language of the market place, remembering always that it is perfectly rational as far as it goes, and differs only in simplicity from our own.

When we have stated that the adolescent differs from the adult in experience and complexity of feeling, we have summed up the only essential difference between the two. In knowledge the mind of the adolescent must be inferior to that of the adult ;

in emotional energy it is the same. The emotions of the adolescent are the emotions of the adult, simplified certainly, exaggerated perhaps, but nevertheless as acute, as painful, and as over-mastering. The tragedy of adolescence is the failure of the adult to realize this. Love, hope, fear, pity, shame, may be evoked by different circumstances in the adolescent and in the adult, but that is no reason for withholding the respect and sympathy which all civilized beings owe to one another.

The love of secret occupations, the desire for excitement, the craving for independent investigation and the boredom arising from the ideas of others are as common among adolescents as among adults, and, although we are ready to sympathize with these feelings when they arise later on in life, we have seldom the same pity when they occur with equal acuteness during adolescence. It is surely as painful to be bored by others, to be unreasonably restrained, to be in moral difficulties, when young as in later life ; and if philosophy is undeveloped and experience slight, surely there is only a greater need for sympathy and understanding.

During adolescence the craving for knowledge and the desire for self-realization is often stronger than at any other period, yet during adolescence we allow so little expression of what is within that we are apt to consider the period a time of lethargy. When once we grasp the fact that, expressed or hidden, our feelings at fourteen or fifteen are often stronger and not weaker than in after-life, that experience and learning widens but does not deepen our emotions, then I think our learned professors

and experienced schoolmasters may be able to feel *with* and not *for* the pupils who are under their charge.

From this appreciation of the mind of the adolescent educational improvements will arise. If we once realize the importance and the glory of the secret occupations of the "Lantern Bearers," we shall see more clearly that the duty of the teacher is to give opportunities, not to dictate actions—that no one will ever be able to instil from without what must necessarily come from within. Experience the adolescent may lack: the wish to gain it needs little encouragement. If we once understand the importance of giving our boys and girls opportunity of gaining the experience they desire rather than of learning the facts we think good for them, we shall find that the vast amount of adolescent immorality due to stifled energy will pass away, and our boys and girls from the beginning of their life will be in the best sense of the word people of experience.

THE TRUE RELATION BETWEEN PHYSIOLOGICAL AND PSYCHOLOGICAL STUDIES.—It has long been the custom among writers on education to pretend that the life of the adolescent consists of periods of mental and bodily development alternating with each other and taking place respectively in the classroom and the playing-field. It is only comparatively lately that our educational authorities seem to have realized that what they are pleased to call mental development takes place as actively in the playground as in the schoolroom, and that bodily or physiological development does not remain stationary whilst mental gymnastics are proceeding.

The whole question of mental and bodily development has been involved in an absurd and unreal dualism from which we are only just beginning to escape. The ridiculous battle between the spiritualists and the materialists seems to be still raging in spite of Professor Romanes' gallant attempt to show its futility, and like two men for ever quarrelling as to whether an apple is red or round, the spiritualist and materialist stop the progress of the world by their blind contentions. If every phenomenon can be explained in terms of psychology and physiology, this is surely no reason for denying the existence of mind or body. The waste of intellectual effort involved in either denial must be obvious to all sane observers.

If we are to study education in any scientific sense, we must dismiss this dualism from our mind, consider the boy or girl as a developing entity, and treat the questions of psychological and physiological development purely as different coloured spectacles through which at times it is convenient to look. We must not be led away by an endless and unprofitable attempt on the part of dualists to prove that the colour of the world is regulated by the tint of their own spectacles; for if we embark on this controversy between spiritualists and materialists we shall have little time or energy for the proper study of any real facts of adolescence.

When I speak, therefore, of mental or physical development, I am not speaking of a portion of adolescent growth, I am speaking of the boy or girl's whole development viewed in a certain aspect. If we look through the physiologist's spectacles, every

moment of life can be viewed in terms of physical change, while the whole of adolescence presents equally continuous development if we choose to wear the eyeglasses of the psychologist. No greater mistake has ever been made than the idea prevalent among many head masters that mental development ceases when school time is over, and that purely bodily development takes place in the playing-field or drill-ground.

Many books have lately been written on the effect of mind on body and body on mind ; but though they prove at considerable length the parallelism which undoubtedly exists between the mental and physical aspects of life, they leave the real question of cause and effect completely untouched. Their failure is simple to explain, since their task was an obviously impossible one. Every thought, every feeling or emotion which the psychologist produced as a cause, the physiologist immediately turned into a purely material or chemical action involving merely a movement of matter. Nor did the psychologist alone suffer defeat for, as soon as the physiologist produced a material cause for a mental phenomenon, the former immediately refused to admit that the cause was other than purely psychological.

It is obvious, therefore, that for the present we must treat the old saying, that a healthy mind exists in a healthy body, as the mere statement of a rather obvious parallelism. The colour of a sunset delights the eyes alike of the poet and of the athlete, and it would be difficult to explain any causal relation between their artistic delight and their physiological condition. A parallelism undoubtedly exists,

but in studying the questions of mind and body the nature of it presents many difficulties. The comparative soundness of the bodies of some mental degenerates, and the beautiful thoughts of many invalids, are facts that must show us that our knowledge even of this parallelism is still incomplete.

MONISM AND DUALISM IN FATIGUE.—In questions of fatigue during adolescence, it is essential to realize that the difference between mental and bodily fatigue exist subjectively in the mind of the school teacher, and are not separate objective phenomena of the tired adolescent. The misleading dualism which attempts to divide fatigue of mind objectively from fatigue of body has even led to the absurd suggestion that exercise of the one alleviates the exhaustion of the other, and we find deeply rooted in our educational theories the amazing fallacy that bodily exercise rests the tired mind.

We observe that a brisk walk refreshes us after mental work, and we immediately jump to the conclusion that bodily exercise refreshes the mind. It is not until we have learnt the accurate and subjective use of the words "mind" and "body" that we realize that it is the mental change accompanying the bodily exercise that has refreshed our mind in our daily walk.

There are schoolmasters who still maintain that the boy is only physically tired by his cricket or football, and that mentally he is as fit for work as if he had undergone no exertion. Their position is this: they don their physiological spectacles, and they observe through them that the boy is fatigued ;

he obviously needs repose, and it is clear that he should not continue his exercise. But with this the dualist is not content; he discovers that he has a psychological pair of spectacles through which he cannot observe the fatigue he noticed before. The idea therefore strikes him that the boy may well continue to exert himself if the effort is invisible through his psychological glasses, and if he takes care not to change his spectacles nor apply any physiological test, the boy will appear no longer to need the repose which at first sight seemed so necessary.

No one who has read Professor Mosso's accounts of his recent discoveries can doubt that this attitude towards fatigue is absurd. Whether we call the fatigue mental or bodily, rest and not continued exercise is the cure; slight mental fatigue may be cured by a change of thought, slight bodily fatigue by a change of action, but beyond this we cannot go. Fatigue is much deeper in human personality than those who attempt to divide mental from bodily fatigue objectively will ever realize.

THE DUALISM OF MIND AND BODY IN ETHICS.—A curious ethical dualism which suggests a vicious body at war with a virtuous spirit has for many centuries played a conspicuous part in religious education. The body and mind are presumably at war in a sphere which is neither material nor spiritual, for if we suppose the scene of battle to be the one or the other, one of the combatants is immediately excluded. Possibly the body was supposed to enter the spiritual plain, or the spirit to

descend and fight in the material world, but whatever the meaning of this legendary warfare, it is obvious that it presupposes a constant state of conflict in the human individual.

Among temperance reformers, as well as among schoolmasters, we find strong supporters of this form of dualism, and both are imbued with the idea that the temperate or moral individual is perpetually fighting evil temptations. Although so many acknowledge that there exist people who have no temptations to evil or excess, yet the majority of these reformers think that they are extremely rare, and that virtue is almost entirely a question of self-control.

In his studies of Heredity and Alcoholism, Dr. Archdall Reid has gone deeply into the matter of the supposed civil war, but I think few have appreciated to the full the depth and truth of his arguments. The temptation to drink is so easily explained by a lustful and greedy body fighting a restraining and virtuous mind that we forget that what we call moral repentance is often satiety, and we are quite satisfied with the dualistic picture which the temperance reformers have so gravely and so graphically described.

The schoolmaster, like the temperance reformer, usually draws the same distinction between the evil cravings of the body and the controlling power of the mind, and although in this particular case the temptation is rather to immorality than to alcohol, the picture of civil war is drawn with equal ease and with equal conviction.

In discussing this dualism I do not for a moment

deny the fact that the adolescent sometimes considers the advisability of two alternate courses ; such periods of mental indecision must occur in the life of every individual, but they are not periods to be encouraged. Moral vacillation is not wholesome during adolescence, and it is far better in most cases for the adolescent to do wrong and profit by experience than hesitatingly to debate on the morality of his act. A house divided against itself cannot stand, especially when, as during adolescence, it is but half complete.

To anyone who is not wholly given over to dualistic doctrine it must be evident that the morally healthy boy is not perpetually conquering temptations ; his mind is active in other directions, and he would be the first to laugh at the master who praised his self-control. The success of the schoolmaster and temperance reformer alike lies not in the removal of the temptation, nor in the strength of the individual to fight it, but in a wholesome and interesting environment, and in an active mind filled with absorbing occupations freely chosen and freely pursued.

It is the opinion of many great mental specialists that even if schoolmasters were able to create the mental civil war which they consider such a good cure for youthful temptations, the result of the internal strife would be often worse than the evils against which the adolescent is asked to struggle. Fortunately, our moralists bring their theories of self-control only half-heartedly into practice, and frequently seem to suspect that mental distraction and absorbing pursuits are the only real cures

for mental perversion. Like Mephistopheles, they will the evil and achieve the good.

MONISM AND DUALISM IN EUGENICS.—Even our most modern science, eugenics, has been invaded by dualistic ideas, and there are already those eugenists who affirm that inherited characteristics alone govern our lives, and those who believe that we are shaped only by our environment. The statement of both parties is as absurd as the belief of those metaphysicians who deny the transmission of thought, forgetting that the proposition itself expresses a belief in the existence of what it denies. The whole theory of eugenics being based on the interaction of hereditary and environmental forces, the conception of either developing without the other is an obvious absurdity. We may perchance choose to consider that in certain cases the forces of heredity or of environment have predominated, but we must not forget that the actions of environmental forces can only exist when hereditary characteristics are attuned to receive their influence. The phenomena which we observe in individuals should be regarded more as the sympathetic actions of environment and heredity combined, than of any particular force situated predominantly in either.

There is no more striking change of thought taking place to-day than the revolution of our ideas on individual responsibility. The pity for the criminal, which was so characteristic of last century, has given place to a more scientific study, and we are showing an increasing elasticity in the punishments we mete out to the offender. We are realizing that a criminal

may be the result of a bad environment on a weak character or of innate viciousness which the best environment would fail to suppress, and in both cases we are beginning to question the amount of moral responsibility. In a more civilized generation than ours we shall have law courts in which the responsibility of the individual is measured with a greater subtlety than at present. Even to-day schoolmasters and jurists admit that there are circumstances of parentage and environment over which the individual is powerless in the hand of fate. Already we see the spiteful avenger and the pitying sentimentalist giving place to the rational reformer, and both in schools and law courts there is a growing tendency to treat crime and perversion as admirable energy sadly misdirected.

MONISM AND DUALISM IN EMOTION AND INTELLECT.

—Many writers on adolescence appear to ignore the relation between emotion and intellect, and to consider them antithetical and mutually exclusive phenomena. The personal energy and desire for self-expression from which they both spring is often passed over as if they were irrelevant and unimportant.

Everyone possesses a certain personal energy which is intimately connected with the desire for self-realization, and which, profitably or unprofitably, must daily be consumed. This force may be consumed slowly or suddenly, but the amount possessed by each individual must be utilized for good or evil. A man such as Darwin, gifted with a very considerable latent energy, and a strong desire for slow

self-realization, gave vent to his craving for self-assertion by the slow and deliberate writing of intellectual works. He may, it is true, have had periods of laughter which caused a rapid evaporation of his mental energy, but these were not the normal outlets for his immense desire for self-expression. Another type of humanity may be endowed with equal mental energy and a strong desire for expression, but perhaps from youth or temperament may require sudden and rapid outlets for its feelings. If an idea has been conceived, expression usually takes place before such individuals start afresh on new fields of self-realization. The emotional man must realize himself quickly, but the fact does not rob his self-expression of intellectual value; it merely marks the time between the desire for self-assertion and its realization. A laugh, a quick retort, a tear may be sudden and emotional, but they differ only in degree from intellectual self-expression.

The adolescent shows his power and his desire for self-realization far more frequently by emotional expression than by the more prolonged modes of intellectual assertion, and he would indeed be abnormal if this were not so. The false separation of the two must not blind us to the importance of adolescent energy of character and the encouragement of its development, even if its only display is in the realm of what we call emotion. We must ever bear in mind that, however much the expression of self by emotion may differ from the slower modes of self-assertion, both arise from the craving for self-realization. Emotion and intellect are only words

by which we express the force of those desires for self-development and self-expression which sometimes feebly, sometimes strongly, often for good and occasionally for evil, exist in every individual, and are at the root of all the activity and progress of the world.

THE INDIVIDUAL AS A SIGN OF THE SOCIETY.—In boarding schools, as in the large world outside, there are times when certain boys and girls appear to be far in advance of their fellows in vice or virtue, in cleverness or stupidity, and there is often grave danger of such adolescents being treated as the abnormal creations of some external power, and not as signs of the community in which they exist.

In the question of adult ability, Mr. Spiller has convincingly shown us, in "The Mind of Man," how such a genius as Shakespeare was essentially a product of his brilliant age, and not a solitary gifted individual who grew up independent of the environment in which he lived.

In school life the influence of the individual boy on the school community has been made a question for considerable study. The influence of the school in the creation of the genius or the moral pervert has been comparatively ignored. As soon as our schoolmasters turn from the suppression of effects to the study of causes, they will become increasingly aware that cases of vice and virtue are not so isolated as appearances might at first suggest; their disfavour may turn from the individual immorality of certain boys to the unwholesome atmosphere of which they are observing the victims. In the future both Judge

and schoolmaster will realize more fully that every crime in society and every case of perversion in the school is an indictment of the environment as well as of the offender, and the conditions that foster crime and perversion will receive even more attention than the criminal. To-day few seem to realize that, when a few weeds have been plucked from the school or from the general community, the conditions that foster their growth are often left unchanged.

CHAPTER II

ADULT INFLUENCE ON ADOLESCENCE

The responsibility of the adult—Parents—Head masters—
Under masters.

THE RESPONSIBILITY OF THE ADULT.—There are few questions in the education of our adolescents which require a shrewder or a more scientific knowledge than the choice of the men and women under whose care our boys and girls are to spend the most important period of their lives. There is probably no vital question in education in which direct responsibility is more shirked, or in which decisions are arrived at in a less scientific and more unreasonable way. The parents naturally know nothing about education; the father and mother have both been educated without being told what education really means, why it exists, and what it is supposed to do. Adults of last century would have found it difficult to instruct their children in the reasonableness of an unreasonable system, and therefore, perhaps wisely, remained silent.

The parent of to-day has a vague, and, as far as it goes, really genuine, anxiety about his boy's mental and bodily development during adolescence; he realizes that at this period the future is made or

marred, and he has a half-conscious feeling that he ought to know more about adolescent training than he does. The man of thirty or forty does not, however, desire to embark on a science which has had no place in his own youthful training, and instead of attempting to attain a knowledge of the elements of adolescent training, he hands his children over to the care of those who have, he tries to think, a better knowledge than himself.

At about nine the boy of the wealthier classes goes to the large preparatory boarding school; he is nominally given over to the care of the head master—he is really under the charge of the staff of assistants. Parents usually know the head master by sight, and have probably seen him at least once at tea-time before they entrust their boy to his care. The under master the parents seldom know even by sight; he is certainly never introduced to them, nor under the present system is he ever likely to be.

The staff of the preparatory school are generally hard-working, and sometimes even keen at their work, but head master and under masters alike suffer from the strange delusion that a proficiency in the classics which they teach the boys is more important than a knowledge of the complicated science of adolescent development. The physiological and psychological side of sexual emotion during adolescence is considered either too disgusting or too interesting to be calmly studied, and the total absence of scientific knowledge on this subject causes a schoolmaster's experience to be in many respects worse than useless. The phenomena of sexual feel-

ings and moral perversion are only half realized, and their cause is entirely ignored.

The majority of parents and schoolmasters among the richer classes at present so arrange the teaching of boys and girls under their charge that the adolescent learns the most important truths in the world from the worst possible companions ; this fact is probably one of the most noticeable blemishes in our twentieth-century education. I will go more thoroughly into the subject in the two following chapters, but in dealing with the question of adult responsibility it is interesting to note that the greater prevalency of sexual immorality among richer classes may be largely attributed to the conspiracy of silence which is far easier among the wealthier citizens than in the more crowded portions of our population.

PARENTS.—Parents represent such a large part of the population of the country that few generalizations are possible. If we consider the amount of interest taken in their children by the upper and lower classes respectively we shall probably come to the conclusion that in both classes it is equally small, and that both classes are equally desirous to salve their conscience by attempting to depute their responsibility to someone else.

The amount of time and energy that parents are willing to devote to the serious consideration of their children's education is small, and depends to a great extent on the amount of professional duties necessary or desirable for the up-keep of the finances of the home. The fathers and mothers of the leisured

classes are already taking a considerable interest in the science of education, but money-making monopolizes so much of the time of both rich and poor that by far the majority of parents neglect entirely the science of adolescent growth.

The State can carry out the theories of parents, and can employ suitable teachers to educate its children ; but since the State is itself merely a collection of individuals, it can never take the place of the individual in the consideration of educational matters. It is one thing for parents to send their children to a school where experts carry out their theories, but it is a different thing for parents to entrust their children to the care of a man, the soundness of whose theories they have not for a moment considered. If educational improvements are to come, they must come from the growing knowledge and interest of parents, not from State experts or solitary reformers. There is little doubt that a study of adolescence and of education, however small, would enable parents to direct what interest they have in their child into a far more useful and beneficial channel than they do at present. If a man has enough time to read his daily paper, he surely has enough time to consider a few of the vital points of his son's or daughter's education and development, and it is to-day rather a lack of early education than any want of time or interest that keeps parents from these studies.

Parents will never take more than a languid and superficial interest in schools and schoolmasters until a generation grows up who have been taught when they were young the science of human development

and the evolution of the individual as a live and interesting science.

HEAD MASTERS.—The head masters of our large preparatory schools have the care of boys during what is the most critical and important period of adolescence ; their knowledge of classics and athletics is considerable ; their experience of boys is sometimes great, but there are few people more ignorant or more disdainful of the deeper aspects of the science of adolescent training. Too often they consider their school a stage to strut upon, and too seldom a place in which they should think and learn. They pursue immorality and vice, when they discover it, with the enthusiasm of a prophet, but with the incompetence of a child.

The head master is often a clergyman, and though probably when young as rational as any of his pupils, has decided that rationalism, though dear to the heart of his boys, is dangerous in his school. If he had ever considered seriously the theories of such a man as Herbert Spencer, he would think them impracticable, unsound, and full of danger ; and at the back of his mind is generally a vague fear that, if his boys start reasoning about the advisability of virtue, they will immediately embark on a life of vice.

It is usual for a head master, after he has occupied the position for a few years, to coin some high-sounding and vague phrase, such as "All old Bravonians are gentlemen ; see that you keep up the school's reputation." Originally the head master intends that this sentence should have some meaning, but he soon discovers that the parents who listen to

his school addresses have very different views on what the word "gentleman" really means, and he begins to lose faith in the word, even while he uses it. The parents' wishes must be obeyed, and yet the sentence sounds so well, and causes him so much pleasure, that the head master cannot part with it; he therefore decides, in deference to the parents' wishes, to sacrifice the meaning, but for his own satisfaction to keep the words of his school motto.

The word "gentleman" having been robbed of any definable meaning, he adapts the school maxim not only to the parents' wishes, but to the various troublesome delinquencies of his pupils. For his own convenience he classes the acts and feelings of his pupils, often regardless of the circumstances in which they occur, as "gentlemanly" or "ungentlemanly," and fit or unfit for an old Bravonian. In enthusiastic sermons and school speeches he dives deeper and deeper into a hopeless abyss of confused thought. He tells his boys that people whom the world considers gentlemen are not really gentlemen at all; that gentlemen often act in a most ungentlemanly way; and that people who act in an ungentlemanly way are not really gentlemen.

The boys of twelve to fourteen, who are not lulled to sleep by the master's sermons, smile indulgently at his sophistries, and realize as well as the preacher himself that the nature of any act depends on its circumstances, and that the verbiage which is being used has no real reference to any of the vital questions which occur in daily life. Many of the acts which they are told are ungentlemanly they recognize as the failure to show blind and implicit

obedience to orders in which they see no reason, and something deeply rooted in each of their boyish minds whispers continually that self-assertion, even if temporarily perverted, contains something noble and praiseworthy.

In dealing with the abstract questions of right and wrong, the head master fails to understand, or chooses to ignore, the warm glow which the word "wicked" or "evil" leaves in the heart of every spirited adolescent, whose desire for self-expression is only strengthened by opposition; he fails to realize that the ignominy which a boy feels when he is called silly or stupid is the wholesomest weapon of the moral reformer. If head masters would decide to use the words "clever" or "stupid" whenever they were tempted to talk of virtue and vice, they would find they had entered on an almost magical road to moral teaching, and they would have little need of that enervating automatic obedience which they now call discipline.

Philosophers may argue to the end of time about the relation of cleverness to morality. Some may say that immorality is only a want of knowledge, others that there is a cleverness antithetical to true religion. But however different may be their conclusions, there is little doubt that the best type of schoolboy does not mind being wicked, but does object to being called stupid. For a spirited boy ridicule and pity is more dreaded than any thought of punishment either in this world or in any other.

Until head masters throw off their transparent disguise of omnipotent knowledge, and come amongst their pupils as reasonable fellow-mortals, they will never obtain that real respect which most of them

are already striving for. Only when the head master discards this cloak of superiority, which deceives himself more often than his pupils, will he obtain that respect untouched by scepticism or fear which most boys feel towards their older friends at home.

It is natural that the adolescent mistrusts those who enforce blind obedience, and respects those who give the reasons for their commands. No real intimacy can ever exist between those who command and those who obey unless they are joined together by a common cause, or by a mutual trust in the reasonableness of each other's wishes. The adolescent searches for reasons and causes even more keenly than the adult, and by satisfying this a head master will get respect and devotion which he can obtain in no other way.

To-day parents sometimes have more time to acquire the theoretical knowledge of education than head masters of preparatory schools, and while trying to retain the respect of the parents by conservative methods, the head master is often only arousing their wonder and contempt. Head masters of both public and preparatory schools will have to devote a considerable time to the scientific study of adolescence, if they are to satisfy the needs of a small but growing class of well-educated and critical parents.

UNDER MASTERS.—Although in a large boarding school the influence of the under master is usually far more important than that of the head master, he is little spoken of, and certainly never studied, by parents. The head master of the large preparatory

school has many tricks by which he prevents the parents of his pupils from seeing the under masters who have charge of their boys; rightly or wrongly he fears the critical advice of parents, and their intrusion into the life of his school.

One of the most striking facts in most of our large boys' schools is that the under masters who spend all their days in company with their pupils often have only the most superficial influence on them, and wholesome friendships are rare. Many things have altered since Arnold was at Rugby, but the lack of intimacy which he so deeply deplored still exists to-day. The reasons are two-fold. Firstly, under masters are not chosen for their knowledge of adolescence, and it is impossible for them to be intimate with persons whom they do not thoroughly understand. Secondly, head masters realizing that they have not chosen their under masters from persons who are suitable companions for adolescents, try their best to prevent any direct influences between master and boys.

The fear of mutual friendship and intercourse between under masters and boys is often almost a mania with head masters, and they build up many artificial barriers from the fear of those evils which by their choice of masters they have themselves made possible. If a head master chooses his assistants solely for their knowledge of classics or athletics, it is natural that he hesitates to allow their close friendships with his boys; his mode of selection has given him little guide as to whether his under masters are suitable companions for

adolescents. It is not always from slackness that a head master is guided by a University degree or prowess at games in his selection ; he often suffers from a complete incapacity to realize that both of these admirable characteristics have little to do with the wholesome and open nature which all who deal with adolescents should possess.

Having started with the idea that all his under masters must be men with degrees or good at sport, we find several other prejudices in the mind of the head master. Two are often particularly noticeable—under masters must not be men of private means, and no under master must be married.

To any scientific student of adolescent development these two prejudices seem very strange. To an unbiassed mind it is obvious that the man with private means has very probably become a school-master because he liked teaching boys, and is, therefore, a more useful individual to have in a school than the man, often a failure in another profession, who is driven to teaching as a last resource. But the average head master seldom stops to consider whether his future assistant has entered the scholastic profession from choice or from force of circumstances ; he is blinded to the many advantages of the man of means by many petty prejudices. If the assistant has a private income, he might outdo his head master in display ; he might be less desirous of pleasing his employer in every detail, and might show an independent spirit when reprimanded. Against such disadvantages as these it is useless to suggest that the man of independent means might often have a wider and better influence

on his pupils than the master who, for pecuniary reasons, is forced to obey every whim of his employer's wishes. If the head master were obliged to present his assistants to the critical eye of the modern parent, he would choose them for very different reasons from those which guide him in his selection at present.

The essential of celibacy which a master insists on in his choice of under masters is one which must be condemned unhesitatingly by psychologist and physiologist, and in fact by every man who has thought at all scientifically on educational questions. It will be a great day in the improvement of our sons' school environment when head masters at last awaken to the fact that a young married man, possibly with children of his own, is a far healthier companion for young boys than the celibate master who, for various reasons, has no wife, and often has little friendly intercourse with the female sex. Sexual inversion may exist in both the married and unmarried master, but there is little doubt that the latter has less normal intercourse with women, and is therefore more liable to fall a victim to the dangerous atmosphere of our boarding schools. There are many comparatively trivial reasons which influence a head master against engaging a married assistant, but none which he should for a moment compare with the undeniable advantages of the married man. He would, indeed, be a cynic who would suggest that the straitened circumstances of the married under master, or the possibility of quarrels between his wife and the head master's, should stand in the way of the proper choice of

wholesome companions for boys in large boarding schools. Everyone who has thought on the question honestly can hardly deny that the friendship between a boy and a young married master usually differs materially from the friendship between a boy and a celibate twice his age. Denial of this difference can be nothing but hypocritical, and it is needless here to multiply examples of the evils of the one kind of friendship and the wholesomeness of the other; they will be dealt with in a later chapter.

To exclude masters and boys entirely from mutual friendship and confidences is impossible, and when boys are deprived of the intimacy of home life it is most inadvisable. Already a few head masters are beginning to realize that the only way to achieve a thoroughly healthy tone in a boarding school is to choose assistant masters for scientific reasons, and having chosen men with the best possible influence and with real knowledge of adolescent development, to allow a freer intercourse than exists at present.

It is common for head masters to complain that the class from which they are forced to choose their assistants is so limited that it is impossible to select men who, with reasonable safety, could become the intimate companions of their pupils. But the limitations in choice are often of the head master's own making, and if a few petty prejudices and personal feelings could be overcome, they would have a far larger class of men from which to select their assistants. Even under the present system, in which masters are chosen for entirely unscientific

reasons, it is doubtful whether a greater intimacy would not encourage a more wholesome environment; the present attempts to restrain all personal friendships between masters and boys prevents a great deal of good and healthy intimacy, while the evil intercourse between masters and boys continues, unknown and unsuspected in the shadows of the school life. No very great change can come, however, until head masters grasp the cravings and requirements of adolescent growth, and choose their masters for the healthy tone they are likely to bring into the school, as well as for their degrees or athletics.

At present, by a strict network of discipline, the adolescent at the large preparatory school is for the greater part of the year deprived of real friendship with anyone except those of his own age and sex. There is also little intimacy and interchange of thought between head masters and their assistants. All who have had experience of large boarding schools realize how much veiled fear and suspicion divides the head master from his assistants, as well as how little real understanding and sympathy exists between the best type of master and his boys.

In the more advanced schools, of which we already have a few examples, the whole atmosphere will be changed; the head master will constantly discuss with his assistants the various moral questions of adolescent training which from time to time will arise; boys will be allowed more personal friendships with their teachers, and left less to the tepid influence of vague ethical sermons; the boarding school will cease to bear that close resemblance to a

prison which it has at present. The school will not be a place where youth is restrained, but where youth is rather let loose ; it will be a community of people of all ages and sexes brought together for a common object, and maintained in close unity by personal and intimate friendships. But the first step towards such a school is to realize that the adolescent is as human as the adult.

The task of the head master in such a school will be difficult, his responsibility will be great ; but with a staff of assistants chosen because they are married and for their knowledge of adolescence, he will find much of his responsibility can be deputed to others. Much of the vague and shadowy responsibility which he feels at present will fade away, and if his school is a large one, he will find that his chief duty is to discover men who themselves can be relied on to perform the task of developing the adolescent as well as of teaching the schoolboy.

I do not deny that to-day there is much character reading between head masters and their assistants, but it is too often sly, and under the cover of a deceitful frankness ; there are few open and straightforward talks between those who are responsible for the moral development of the adolescent. The intimacy which Arnold so strongly advocated between masters and boys is needed at present almost as much between head masters and their assistants. While bodily spying is often held in disgrace, a system of what one may call mental spying seems an established part of our school life. The head master feels no shame in spying into the life of his under masters, while he shuns the frank

intimacy which is the only alternative. Our code of behaviour towards the adolescent also allows a system of almost unlimited spying, and until there exists a greater intimacy and knowledge both of the facts of adolescence and of the life of every boy, spying will remain a most deplorable necessity.

The reluctance of many competent men to become schoolmasters, both in preparatory and public schools, is largely due to this prevalent system of spying, coupled with the unreal and hypocritical position of superiority which the present system of blind obedience and forced discipline compels a master to adopt. If assistant masters were allowed more latitude and intimacy with their pupils, and the subjects which they were obliged to teach were more live and useful, the scholastic profession would occupy a far higher position than it does at present ; its members would be respected as moulders of men, and not despised as mere instillers of information. When the adult can look back on his school life as a period during which he laid the foundations of all the useful knowledge he has since acquired, and not merely as a period of quick learning and quicker forgetting, then I think the grown man will regard the scholastic profession with less contempt, and will be less loath to enter what should be the most respected calling in the world.

CHAPTER III

IMMORALITY AND SEXUAL PERVERSION IN SCHOOLS

General reticence on sexual pathology in school life—The question of responsibility—The cramping environment of our boarding schools—The warnings of moralists—The phenomena of sexual perversions.

GENERAL RETICENCE ON SEXUAL PATHOLOGY OF SCHOOL LIFE.—The present chapter and the one that follows are usually omitted in educational works. The pathological symptoms of school life are alluded to by such words as “immoral conduct” and “bad tone,” words so vague and undefinable that they could not shock the most prudish reader who ever pretended to take an interest in education. A work, however, which seeks to suggest cures, must discuss symptoms in less general terms, and any reader who does not wish to face openly the evils that exist would do well to close this book and read no further.

From a scientific point of view a work on education which evades or ignores the graver and more prevalent immoralities of school life is strikingly incomplete; it is like a treatise on the liquor trade which ignores intemperance and drunkenness. But the scientific consideration of school immorality is hampered by the fact that those who know most

are those who would suffer most financial loss by an unvarnished revelation of the truth. It is only by a person who stands in an economically independent position that a sincere and perfectly truthful inquiry can be made into the immoralities and perversions of our large schools.

It will not be necessary for me to multiply individual examples of the exact form which moral perversion takes in our boys' and girls' schools; the details are well known to all who have had experience of large boarding schools, and have been described for the public by Mr. Havelock Ellis. It is their general phenomena and the reasons for their existence which receive little serious consideration and on which I will endeavour to cast a little light.

The fact that sexual immorality exists in all schools sometimes and in some schools all the time, and that the forms it takes would shame some of the most savage tribes, might have been reasons serious enough to warrant careful study; but our educational writers have thought otherwise. Persons who have had nothing to gain pecuniarily by investigating these subjects have left them carefully alone, and they have been discussed chiefly by those who desire to make a livelihood by trading on the passions, curiosity, and fears of weak humanity.

Among parents who prided themselves on their well-balanced minds a study of immorality has in the past seemed strangely unnecessary. The splendid outward appearance of our large schools has been quite sufficient to blind the ordinary parent to the more serious aspects of school life, and the head

master who could show prospective parents airy class-rooms and large playing fields had practically insured the financial success of his school.

In spite of their fine outward appearance, pathological symptoms have always been present both in our preparatory and public schools. The latter receive more public attention, but the danger of moral perversion is, if anything, greater in the preparatory school. From thirteen to fourteen is one of the most critical periods in the adolescent's development, and the preparatory school, since it contains boys whose ages approach, and just include, the critical age, is probably in more danger than the public school whose less responsible members are in the lower and not in the higher classes.

THE QUESTION OF RESPONSIBILITY.—In dealing with the matter of responsibility the mind of the criminal and adolescent delinquent are so much alike that the definitions of Dr. Mercier, the famous criminologist, are very useful in the study of adolescence.

Dr. Mercier divides a criminal act into three stages: the reception of an idea caused by the act of the environment on the individual, its contemplation in the individual mind, and, lastly, the act of volition itself, which is the result of the first two stages. The amount of responsibility, according to Dr. Mercier, depends on the duration and complexity of the second stage, or in other words on the amount of consideration which the individual has bestowed on his act before its performance. If the second stage is considerable, the delinquent is suffering from

a mind incapable of normal feelings ; whereas, if the second stage is short, he is the victim of an overwhelming passion which has temporarily swept aside reason and restraint.

The theory, like every other, is open to criticism, and the three stages are, naturally, to a great extent, interdependent ; but if we accept it roughly, we must realize that the delinquencies of youth belong almost entirely to one group. Whether we care to attribute the acts of adolescent perversion to the unnatural system of our schools, or to the corrupt influence of certain individuals, there is little doubt that they are usually hastily considered and hurriedly carried out.

If we leave the question of individual responsibility to be settled by those fortunate persons who believe that they have finally decided the part played by volition in the life of man, and turn to other causes of moral perversion, we shall find many factors at work during adolescence. They may be grouped, roughly, under six heads—the first three suggesting an abnormal individual developing in a normal environment, the last three a normal individual developing in an abnormal environment.

In the first place there is a class of moral perversion due to the youth or ignorance of the offender ; there are many instances of young delinquents committing the grossest immoralities with no real idea of their importance and meaning. Sexual precocity may play a part in these youthful offences ; but sometimes even this is absent, and we are forced to admit that these acts are often committed in pure and genuine ignorance.

In a second group we may place those adolescents

who are the victims of slightly pathological tendencies inherited from their parents. A slight sexual pathology often exists which no healthy environment would completely cure, but the growth of which entirely depends on whether the adolescent is placed in wholesome or unwholesome surroundings. Such boys exist in almost every school, and are difficult to trace, as, except in certain sexual feelings, they are as normal in every respect as their fellows.

The third group is fortunately rare ; it consists of those adolescents who are suffering from a latent form of mental derangement which, though difficult to detect when young, may develop later into obvious insanity.

In these three groups the adolescent has in a small degree been abnormal ; in the following three groups influences of environment exist to which normal and abnormal alike may fall a victim.

The first kind of evil influence is a general one, closely connected with the principles on which the school is arranged, and affecting all in a greater or less degree. Such a general evil tone is best illustrated by the results known to all scientists of herding large quantities of one sex permanently together, when human beings and animals alike fall victims to moral perversions which, under normal surroundings, they would never think of. The strong may recover when placed again in normal surroundings, but any slight tendency to sexual perversion is greatly encouraged and fostered.

The second group of environmental influences is less subtle, and can at once be remedied by any master who realizes its dangers. Although to the ignorant

such factors appear totally unconnected with sexual emotion, they awaken sexual desires in the moral and immoral boy alike, and no ethical teaching can stop their influence. Such obvious evils as late meals, evening studies, beer-drinking, and overheated dormitories, can be stopped by one word from the head master or parent who realizes their danger.

And, lastly, there is the personal influence for evil which two boys appear to have over one another. Some students have termed the phenomenon "mutual hypnotism"; but although the expression "mutual" emphasizes the fact that both abductor and abducted are, usually, equally responsible, the word "hypnotism" appears to introduce mystery where we should cling faithfully to facts. Professor Forel is inclined to liken this type of sexual feeling to the normal love which in later life exists between persons of the opposite sexes, and this also agrees with my firm conviction that in these cases the influence is entirely mutual, and that neither party is solely to blame. There are many cases known to pathologists in which two boys yield at once to the most perverted sexual instincts when in each other's company, and yet with other companions they are as normal and healthy as possible.

Until comparatively lately writers on sexual perversion and vice have spoken as if these immoralities were totally disconnected with the circumstances of their existence. They have assigned their occurrence to the evil influence of a malevolent deity, and, ignoring the influence of ignorance, heredity, and environment, they have attributed the spread of vice to the cleverness of the devil's disciples, and

never to the unwholesome influences of the school régime. It is only in recent years, when our belief in an evil deity has commenced to wane, that any attempt has been made to trace certain evils, carefully and scientifically, to their source in the school life.

If head masters are obliged from lack of time to leave the questions of mental derangements and adolescent pathology to medical experts, there is surely no reason why they should also ignore all those simple psychological and physiological influences which among even healthy boys are the cause of so much sexual perversion.

Until the publication of Dr. Duke's book in 1887, few head masters had even the most elementary notions of the influence of such things as temperature and diet on sexual emotions and the resulting perversions. Masters lamented the sexual perversion which was rampant in the schools, continued hourly to violate the most elementary laws of adolescence, and ignored the most simple means of minimizing sexual excitement. To-day the old saying, that when we expose evil it ceases to exist, is nowhere truer than in our school life. The serious study of sexual facts is slowly but surely destroying that privacy which is the best friend of vice and immorality. It has only been due to self-satisfied ignorance and snobbish pride that immorality has continued as long as it has in our large boarding schools.

THE CRAMPING ENVIRONMENT OF OUR BOARDING SCHOOLS.—The environment of our boys at the large preparatory boarding schools is controlled and

limited to an extent hardly surpassed in our prisons and asylums. At home the boy or girl of twelve or fourteen finds many outlets for the creative energy or desire for self-realization which Professor Sadler has described as the essential quality of every healthy adolescent. At school the boy, avid for new experience, is confined within a few acres of ground, few visits even to shops are allowed, and there are few games which are self-chosen and self-organized ; he is allowed no friendship with men or women older than himself, he sees no younger children, nor can he enjoy those half-shy, half-confident meetings with girls of his own age, which, under natural circumstances, add balance to his existence.

We force instruction on our boys for eight hours a day, and we make them repeat in speech or writing exactly what we have given them to learn. We allow no digestion of the knowledge we instil, and are only pleased if their repetition is identical and accurate. We organize their games as much as their work. We drill them to perform the feats that we ourselves set them, and are only pleased if they approach the perfection which our mind has decided is an ideal performance.

And in the midst of these ordered and narrow surroundings there suddenly arises a new feeling of energy in the adolescent—he wakes up to the fact that he has become an individual ; he glories in the creative power latent in his mind and body, and he longs to put his energy to a test he has himself devised. What healthy development do we allow for these instincts ?

In the preparatory school for an hour a day we

permit our boys to do more or less what they like within the narrow limits of the school playground. Perhaps for half an hour after supper we allow them to read one of six books which we have procured from the great world outside. We are too frightened by the result of the cramped environment with which we have surrounded the eruptive forces of adolescence to allow our boys to do what they like. We half realize that we have corrupted them through want of interest, and by further narrowing their pursuits we must prevent that corruption from unlimited sway.

The pleasure of a mental redistribution of facts, the joy of spontaneous discovery, we ignore. At the age when the boy craves most for new experiences we deny him even the humdrum excitements of our adult life. When the greatest forces in the world are beginning to show restlessness and power, when the boy yearns with all his heart for discovery and bloodshed, we give him a Latin Grammar and bid him to learn the contents by heart. Is it to be wondered at that the spirited boy finds outlets for his restless energy as strange, unnatural, and perverted, as the environment in which we place him? Ought we to be surprised that when the day's work is done, and the spirit of adventure has only gained strength by continued suppression, it should burst out in the one direction that we cannot stop, and seek satisfaction for its energy in immorality and vice?

Like many diseases of adult life, adolescent perversion has been tackled from the wrong end. We have observed evils, and we have attempted to suppress them, but we have been too busy or too prudish to

investigate their causes. We may continue to pity or despise the weak perverted boy; but unless we alter the unwholesome environment which causes the strong and weak alike to stumble, our large boarding schools will continue to suffer from the same immoralities and the same perversions as they did a hundred years ago.

THE WARNINGS OF MORALISTS. — When the moralists of last century realized that a belief in a malevolent deity was beginning to fade away, they felt that one of their chief weapons was becoming useless. The adolescent, as well as the adult, appeared to be losing all fear of punishment in the next world, and the suggestion of unearthly torments was either ridiculed or ignored. What could the moralists do? They could bring no direct evidence of punishment in a future life, and they could conceive no righteousness which was not founded on threats and fear. They had but two courses open—either they must accept rationalism and appeal to people's reason alone, or invent new and more horrible threats with which to frighten mankind.

They consulted the scientist, and discovered from him that Nature, when misused or imposed upon, seeks to establish normal stability, and although often successful, sometimes fails. Here was a weapon which could be easily turned into a threat. The delinquent must not be told that Nature is kindly and often repairs the evil of those who have fought against her; this would be dangerous. The other half of the truth must alone be revealed. Nature dislikes being abused, and if she is continually

offended, loses power to reassert herself; she seems to be no longer helping to repair the injury of the offender, but rather assisting in his undoing. This new threat had a suspicion of truth in it, which made it peculiarly dangerous to those susceptible to threats of punishment. Many who had laughed at the picture of a grotesque deity amusing himself by inflicting everlasting punishment on unfortunate mortals listened attentively to the semi-scientific picture of the inexorable forces of Nature condemning the moral pervert to a lunatic asylum in middle age.

The truth contained in these worldly threats was misleading. Certain cases of sexual perversions, combined with mental instability, do occasionally send men and women to asylums; but perversion and lunacy are generally both effects of a weak mental inheritance, and the picture of the former causing the latter is unscientific and dangerous. The fallacy of these threats was studiously concealed by the moralists, the cases which suffered permanently and grievously from perverted instincts during adolescence were carefully recorded, and the thousands of temporary perverts who escaped with no more dramatic or terrible punishment than a mediocre life of low vitality were as studiously ignored.

The effects of these terrible warnings was obvious on the adolescent possessed of that highly-strung temperament which usually accompanies moral perversion. We hardly need Dr. Clouston to tell us that more sexual perverts find their way to lunatic asylums through the horrible fears created by these misdirected moralists than would ever arrive there through the direct effects of their sexual excess.

For years the scientists have allowed these half truths to be circulated among adolescents with scarcely a word of contradiction. The men and women who make their money by threatening and horrifying boys and girls have been allowed a clear field for their activities, and scarcely a man of repute has written any clear, truthful, and scientific account of sexual phenomena during adolescence ; this lamentable fact has not only permitted dishonourable men to make their living by trading on the susceptible fears of adolescents, but has also allowed honourable men with often the very best intentions to do a great deal of harm. Men with names famous in various walks of life, but who have never made any really scientific study of the perversions of adolescence, have circulated broadcast among boys and girls statements of half truths and veiled threats of lunacy the evil of which they can hardly have realized. Men in such widely different professions as General Baden-Powell, Canon Wilberforce, and Henrik Ibsen have alike lent their names to words on incontinence, which are fraught with possibilities of the greatest harm to the highly-strung boy or girl for whose ears they are intended. In dealing with sexual immorality we should never forget the words of Professor Jones of Glasgow, "Men are educated by their hopes, not by their fears."

In their anger against these well-meaning, but terrifying, tutors of adolescence, men like Belford Bax have probably erred too much on the other side, and have led their readers to suppose that no evil results occur from moral perversion. There is harm also in such statements ; but I think these optimists have a

strong case when they say that no language is too powerful to contradict those exaggerations and misrepresentations which carry terror into the heart of weak adolescents at times when they need the greatest encouragement.

The scientific writers on the sexual side of adolescent development are few, but they exist nevertheless, and one wishes that their truthful, well-balanced statements might be placed before the eyes of every adolescent. Two names stand out among this small band who speak the truth where almost everyone lies or misrepresents: they are Dr. Clouston of Edinburgh and Professor Stanley Hall. Their books, however, are learned and expensive, and it is to be feared that few masters or boys are in possession of such wholesome treatises, written in a spirit so moderate, truthful, and unprejudiced.

To anyone who realizes the amount of sexual perversion which exists in our schools, the statement that the moral pervert is doomed to the asylum must indeed sound absurd; but although we ridicule the exaggerated threats of the extreme moralists, we must not deny that the real evils of sexual perversion are far-reaching and most important. Among the mass of contradictory statements on sexual immorality it is essential to obtain a clear and unbiassed view of facts, and if it is important for the adult to have a truthful and concise idea of these questions it is doubly important for the adolescent. To all who are going through that hesitating period of mental and bodily development we call adolescence, and to all adults who have their care, these are the simple truths I should tell.

The ability to stand sexual excess and incontinence is a matter of personal temperament. Many individuals may indulge in sexual excess with little harm, except a general weakening of character. Such general weakening does not, as a rule, lead to any sudden or very terrible results, but tends to a general and gradual deterioration of ability, and to a mediocre and rather uninteresting future life. The effect of sexual excess on the mental or bodily energy can be judged by every individual for himself, and the wise adolescent, if he wishes to be a well-known, famous, or respected man, will profit by the "gentle but unmistakeable warnings he receives" (Professor Fowler, U.S.A.). The public or private teaching of sexual excess to others is a dangerous and serious responsibility. The pervert who teaches immorality may not suffer to any very appreciable extent from his vice, but the companion to whom he teaches his perversion may be less strong or more inclined to immorality, and his future may be permanently and irrevocably injured.

To truths such as these adolescents will listen with attention. The facts will interest them, as they must interest every healthy boy or girl, and experience cannot teach them that such statements are false or exaggerated. There are some who maintain that such matters should not be mentioned to adolescents, and there is much in their arguments that warrants attention; but if the adolescent is to be told anything on these subjects, he should be told the truth, the whole truth, and nothing but the truth.

The present system is worse than useless, since it consists of a mixture of half truths and whole misrepresentations. You tell your boy that sexual desire is dreadful: he knows that it is pleasant. You tell him that it is wicked: if he is a healthy adolescent, and not already hopelessly perverted, he feels in every fibre of his body that it is good. You tell him that it leads to mental derangement and bodily prostration: he sees your statements contradicted perhaps by the head of his class, perhaps by the captain of his cricket eleven.

Whatever untruths you tell your boy or girl on these matters, they will inevitably be found out. Every clergyman, parent, or schoolmaster who exaggerates or misrepresents the results of incontinence or immorality will sooner or later be contradicted by the personal experience of the adolescent; and when his suggestions have been found false, and his lies have been discovered, all his careful warnings and good advice will perish through the discovery.

When moralists of every creed and every belief have decided either to tell the whole scientific truth on sexual matters to the adolescent, or else never mention the subject at all, adolescents will be freed from many of the unnecessary fears and terrors which at present gather round these subjects. In the future there is little doubt that the threat of lunacy will disappear as surely as the threat of hell, and that we shall look back upon these means of torturing our adolescents as we now do upon the rack and the thumb-screw.

THE PHENOMENA OF SEXUAL PERVERSION.—Before passing on to a detailed consideration of the phenomena of sexual and quasi-sexual perversions common during adolescence, we must realize that because a symptom is pathological, it is not necessarily permanent or even difficult to cure. If we glance at the life in our big boarding schools, we see that a great number of our boys and girls pass through a period of moral perversion, which is becoming so common that many suppose it to be an inevitable circumstance of adolescence. It is difficult to obtain much educated opinion on these subjects, but it seems certain that the moral perversion in our boarding schools is greatly in excess of the natural moral uncertainty which all growing boys and girls feel. It seems evident that remedies are needed in our system of education, and that the present amount of moral perversion during adolescence is unnecessarily great.

Many of the homosexual immoralities of our large schools are entirely unnatural ones, and when the boys go back into normal surroundings they gradually free themselves from the vicious atmosphere. Our large boarding schools are not the only examples of homosexuality artificially created by herding large numbers of one sex permanently together; the same results are produced by the importation of male slaves and by our prison life, as well as by sex segregation among animals. Homosexuality is beyond doubt a purely manufactured vice, and although it is common in our large schools, we must not ignore the fact that given natural surroundings the adolescent does not as a rule

develop it. This adolescent perversion is probably one of the most unnecessary evils of civilization, and now that we have discovered its chief cause we should not long delay its general prevention.

Fortunately in England, bestial sodomy is rare, although perhaps not so rare as many suppose. There are many instances of artists, musicians, and religious maniacs, who revel in the sodomic legends of mythology, and choose as ornaments for their rooms sodomic statues of beasts and women. Among adolescents, however, this is not a great evil; the disease is so extremely unnatural that unless suggested by an adult it is unlikely to occur. In England few get further than the symbols of this disease, but one would wish that even these could be removed, at any rate, from the houses of our more highly educated men and women.

Passing from the direct sexual inversion which is so marked a pathological characteristic of our boarding schools, there are two secondary sexual perversions—sadism and masochism—intimately allied with each other and deserving the closest attention. There may be some who still deny the sexual origin of the love of torturing and of being tortured, but almost all who have read the researches of Professor Forel and Mr. Havelock Ellis must realize that such feelings have a close connection with sexual emotion.

Sadism is a universal and subtle form of perversion, and appears often under the cloak of hate or even as a form of love that chasteneth. Punishment will always be necessary in schools, and it will be always difficult to distinguish the punishment

which is inflicted for the love of observing pain, from the punishment which originates from a genuine desire to improve the adolescent. It requires a mind trained in psychology and pathology to appreciate the stage when the mind of a master passes from the wholesome desire to impart knowledge and drifts towards the quasi-sexual delight of observing mental and bodily torture.

The sadist usually takes equal pleasure in the torment of mind and in the pain of body; his feelings often find expression in personal remarks or sarcasms, and he frequently takes keen delight in holding a boy up to ridicule before a class. Many masters twist the bare arms of their pupils as a punishment, and others enjoy watching the face of a good-looking boy as a black ruler is slowly produced from a drawer.

In these comparatively innocent pleasures the sadist often finds sufficient satisfaction for his semi-suppressed sexual desires, but he occasionally passes on to a state of more developed pathology, and practises the most bestial cruelties the human mind is capable of inventing. The cloak of duty often wraps the bluebeard in the garb of a respectable official carrying out an unpleasant task, and in studying so subtle a disease we must be on our guard against such superficial disguises.

The masters in our English schools would as a rule be horrified at the sexual voluptuousness which delights the more advanced sexual pervert, and they are usually quite satisfied by continued small tortures of a comparatively trivial nature.

The delight in these minor torments is very common, and the pathological master finds plenty of opportunities of inflicting slight discomfort on his pupils.

The sadist often delights in watching as well as inflicting tortures, and in the old days the gathering of masters at school floggings bore eloquent testimony to the fact. To-day the delight of the sadist in watching real torture is less evident, and he is often satisfied by the mock representation of torture and pain on the stage. In the delight of martyrdom we find the religious man's outlet for his latent voluptuousness, and it is interesting to watch the bluebeard element in our religion when we see excited churchgoers clapping their hands with enthusiasm at a charity entertainment when a pretty St. Cecilia or a handsome Joan of Arc is bound to the stake.

Among children sadism starts with the love of torturing animals, and when sexual desires dawn during adolescence it seems to develop into the love of bullying smaller boys or girls. In some the love of torturing animals remains during life, and sexual satisfaction in other directions seems to fail to evaporate this feeling. There are men of forty or more who take the keenest delight in spending a whole afternoon in watching the death of slowly drowning flies. As a rule, however, the torturer of animals develops during adolescence into the bully of smaller boys; the love of watching pain may find direct satisfaction in beating the bare hands or feet of his victims, or, more indirectly, by causing them to kneel for a fictitious flogging or a mock execution.

The sadist of fourteen is not always the sadist of forty, and it is only in the rare cases that marked sadism persists in later life. When the wider interests of adult life and the natural mixing with persons of the opposite sex bring a wholesome atmosphere, the temporary perversions of adolescence usually fade away.

Masochism, or the love of being tortured, is rarer among males than sadism ; and although the victim of the sadist may be often the masochist in disguise, the voluptuousness of inflicting punishment seems to greatly exceed the sexual joy of receiving it. The perverted schoolmaster is nearly always a sadist, although I have known several cases where masters enjoyed being tortured by their boys. The master's cloak of dignity allows little revelation of a tendency to masochism. Among the boys, however, every school contains its masochists as well as its sadists ; there are no girls who enjoy a legitimate amount of teasing, so boys take their place. The high-spirited adolescent of sound physique often feels pleasure rather than discomfort in being captured by his master or schoolfellows, and although the pain they inflict is often considerable, his blood runs hotly through his veins ; he smiles as he is tormented and tortured, and after his beating is warm and excited, not pale and trembling.

In this sketch of perversion among adolescents and adults I have endeavoured to keep to facts, and neither to minimize nor exaggerate their importance. Those who have studied either boys' or girls' schools must be well acquainted with the phenomena which I have described ; and if the causes or mental states which

I have shown behind them appear to some strange and new, they must not disbelieve them on this account. Many who have had experience contend that among girls there are more masochists and less sadists than among boys, and this would be the obvious tendency of the female sex. These feelings, however, whether among boys or girls, are due to the same sexual emotions which, innate in all normal human beings, become perverted and distorted if they are allowed no wholesome evaporation.

There is little doubt that among adolescents there is a much greater tendency to sexual perversion in the upper classes than in the lower. The higher we go in the scale of intellect and wealth, the less normal we seem to find the sexual instincts. The lowest classes of all may, from crowded houses or other external causes, suffer from certain evils to which the richer are not liable; but when we once leave the level of absolute want and ascend the social scale, we find that the adolescents seem to be more and more liable to sexual perversions. Masters who have kept large preparatory schools for the upper classes have often noted with surprise that the moral tone of the school seems to vary in exact inverse ratio to the social positions of the scholars they admit.

Many sociologists, in dealing with this peculiarity, have attributed the high standard of sexual morality among the middle and lower middle classes to less food, and a more open-air life, combined with bodily exercise. But we must remember that in schools the same conditions apply to all scholars, and among adults the conditions of our factories are certainly

not more healthy than our mansions, and the amount of real healthy bodily exercise is often as little among the poor as the rich. The greater prevalence of sexual perversion among the adults of our upper classes may be attributed to the bad tone of their large boarding schools and to the comparatively wholesome atmosphere of the State day school, but this would not account for the healthy atmosphere which, even before adolescence, the middle class boy seems to bring in to a boarding school already filled with his social superiors.

The facts seem to point to the conclusion that the sexual pervert is usually a boy of considerable intellectual endowments, and with possibilities of great original ability; he may or may not make use of it in adult life; but if we look back to his early days we seem to find that the moral pervert possessed considerable energy and powers of self-realization, that he had a potentiality both for genius and perversion far in excess of his fellows. Even if the environment of the upper and lower classes were equally healthy, the most gifted adolescents seem to run far greater danger of perversion, and as schools exist at present they are placed in an atmosphere peculiarly suitable for turning the energy into immorality. The classes which are most gifted with originality and creative energy are placed in boarding schools where perversion is the only easy outlet for these forces, while those less highly endowed with the cravings of an active and restless mind are sent to day schools and left half the time in an atmosphere, wholesome for them, but far more necessary to a mind whose very life consists of new experience and fresh discovery.

To say that the upper classes are innately immoral is to do them an injustice, but they are born innately imaginative, and with a temperament which must have wide interests, wholesome or perverted, an ability which can be used or squandered according to the latitude of their environment. The labourer may start life with less imagination and therefore less tendency to evil, but his wholesome sexual tone is due also to the wide world in which he finds himself, and to the greater satisfaction during adolescence of any desire he may possess for new experiences.

CHAPTER IV

THE CURES OF IMMORALITY AND SEXUAL PATHOLOGY IN SCHOOLS

Three methods of reform—The conservative method : Supervision, religious dogma, athletics—The rational method : Self-initiation in work and play, sexual instruction, social duties and civil life—Co-education.

THREE METHODS OF REFORM. — Although almost everyone agrees that a great improvement in the sexual morality of our large schools is necessary, there are considerable differences of opinion on the methods which should be adopted. The evils of adolescence are often traced to such widely different sources that it is scarcely strange that the remedies are also strikingly different, and seem to have little connection with each other. It is possible for convenience to divide the various methods of reform into three groups, and although the members of each group often differ widely among themselves, they are bound together by certain strong convictions which essentially differentiate them from the other two.

THE CONSERVATIVE METHOD. — The first group may be called conservative. They put their confidence in the direct or external method of

training; they consider that confidence and manliness are built up rather by obedience to the will and teachings of others than by an internal discipline which obeys the dictates of a personal sense of reason and responsibility. Their trust is in training the adolescent to fight against, rather than to reason with, temptation, and they look to a system of constant supervision, much dogmatic religion, and a respect for athleticism to achieve their ends. Many would suppose that it is impossible to increase the influence of these three factors in our large schools; but whether this is so or not, the majority of masters and parents rely entirely on these three factors in adolescent training.

Supervision.—The first of the remedies suggested by this class of reformers undoubtedly appears most prominent in their creed. In spite of a faith in the dogmatic teaching of abstract right and wrong, and in spite of the wholesome influences which, according to their doctrine, athleticism possesses, a system of almost constant supervision is deemed necessary during adolescence. The boy or girl who is perpetually given tasks of work or play by the authorities of the school is supposed to be so full of thoughts and occupations provided by others that no time for original occupations will be left, and therefore there will be no danger of evil or perversion. All personal interest, even in matters of sex, is supposed to be ignored by the adolescent, to whom we give sufficient work to do and sufficient games to play. Logically, the doctrine is perfectly sound, and if the adolescent were inhuman the system would answer perfectly. But these reformers

forget the craving for self-expression and the avidity for self-realization which springs into life during adolescence, and which no tasks prescribed by others, be they of work or play, will fully satisfy. The healthy, strong adolescent himself decides what he wishes to find out, what he desires to study, and it is generally only the weak and lifeless boy who is satisfied by a routine dictated by his elders. In theory we can insure morality by perpetual control both of the adolescent and of the occupations we allow him to indulge in, but in practice the task becomes impossible; we find that we are crushing the very spirit of investigation and individual interest on which the future of the boy entirely depends. If we attempt to keep the boy from any of those delightful secret and unseen acts which are the very essence of his life, we must fail miserably, and it is only when we fail that the boy's character will develop. The greater the watchfulness of the outside world, the greater the desire for evil in those secret acts which no spying matron and no despotic master can ever reach. The worst forms of immorality, the worst and most degraded acts of perversion, often occur in a room in which a master is on duty, and in which a superficial onlooker would observe only complete silence and perfect order.

Religious Dogma. — The second influence which the conservative educationists rely on is dogmatic religious teaching; they forget that belief, like reason, comes only with experience, and they try to turn the seed of religion, which each child possesses, suddenly and by a single act into a full-grown tree. By natural means the task is impos-

sible, and threats and punishments attempt to fill a position which experience and reason alone should occupy.

If, as Dr. Clouston states, writings on the results of sexual excess drive comparatively normal boys to asylums, it is also certain that the punishments of vengeance preached by the misguided cleric often drive quite religious boys to a temporary and most unnecessary adolescent atheism. If the boy is strong mentally and physically, and capable of a certain amount of sexual indulgence without apparent harm, as most adolescent perverts are, he will laugh at the threats of all the clerics and fanatic moralists in England. If, on the other hand, the adolescent is highly strung and nervous, the threat will either be unnecessary or, if slight perversion already exists, one of the most harmful and dangerous things for his future stability. If our religious teaching during adolescence depends on rewards and punishments, be they earthly or heavenly, then religion will be treated by the healthy, free-minded boy or girl with that disgust and contempt which in this form it certainly deserves. In religious ideals and in ethical conceptions the adult is often hopelessly inadequate to deal with that shrewd active penetration which lies behind the apparent lethargy of adolescence.

Athletics.—The third and last belief of the conservative reformer is in the wholesome influence of athleticism; he is right and he is wrong. He is right if the athletics are the free and spontaneous activities in which child and adolescent both delight; he is completely and entirely wrong if athleticism means the development of a muscular body trained

by another's will, or a skill in games or sports the rules, regulations, and standards of which are arranged by circumstances over which the adolescent has no control. When we hear schoolmasters say that the athletic adolescent is usually a type of manly virtue and morality, he is generally speaking of the trained and not the spontaneous athlete, and, if so, he is making an entirely untrue statement. The trained athlete may be moral in the same way as the trained fighter may be religious, but to point to a relation of cause and effect is both untrue and misleading. It is only in so far as the boy or girl finds in games or athletics an outlet for that individual expression for which he craves that bodily prowess can be a sign of moral virtue. Too often our games and sports suppress rather than express the feelings of the adolescent, and train a strong muscular body which seeks in other and perverted directions an outlet for its spontaneous self-directed activities.

The athletic pervert is often prepossessing in appearance, but his influence may be the worst in the school; he has not usually destroyed his bodily power by sexual excess, it is true, but he has often undermined his energy for work of originality. If he is an advanced pervert, his immunity from the bodily effects of sexual perversion may be the greatest danger to the weaker boys, to whom he recommends his immoral and apparently successful life. Since sexual excess can be indulged in by many athletic boys without any obvious result, the very athlete who is the pride of his head master may be a living incentive to other boys to copy the

worst part of his character. The Greeks understood the relation between immorality and athleticism far better than we do, and to-day the athletic, but perverted boy, is a type misunderstood by many schoolmasters. Athletics are often the sign of a healthy and moral adolescent, but the sports and games of our schools to-day are of a kind to encourage the worst evils of the trained athlete, and not the spontaneous development of the adolescent who, by intuition rather than design, performs the feats for which his growing individuality longs.

I do not for a moment pretend that cricket and football elevens consist of the worst boys in the school or college, but it is quite possible, and, with our present ideal of athletics, even probable, that they may be so. Our schoolmasters, ignorant as they often are of the science of adolescence, forget that the hopeless sexual pervert pictured by the moralists is not, as a rule, the greatest danger to be guarded against; he seldom exists, and when he does, I think his presence is rather a wholesome than an unhealthy example; there is more than sufficient health and morality in most adolescents to shun such an obviously bad example.

It is the slightly pathological boy who does not suffer by his excess who is the dangerous factor in our schools; it is he who often preaches his perversion to others less able to stand the results of sexual excesses. By his continued athleticism he keeps his body in health, but this only makes him a more dangerous example to the weaker members of the school. Sexual excesses often produce a quasi-healthy desire for exercise, and the exercise is suc-

ceeded by an increased desire for sexual excess. To the pervert any bodily sensation—even the touch of a piece of cold metal on the bare arm—increases, and does not decrease, the feeling of energy, and there is to the masochist a stimulating effect in the most painful emotion of torture. This vicious circle of excess and exercise may continue for long periods at a time, and, under the cover of athletic prowess, may do untold harm to other adolescents. In the keen and enthusiastic supporters of athletics we find, as a rule, men who have glanced only superficially at a subject which requires the deepest possible study.

Conclusion.—Before passing from a consideration of the methods of those masters who advocate perpetual control of occupations, dogmatic teaching of religion, and forced mental and bodily exercise, as a cure for adolescent perversion, we should consider whether the adolescent, who is the ideal pupil of these moral reformers, is from statistics usually a good moral influence in the school. Do we find in school life that the immoral boy is slack at his work, and is a failure in the athletic games and sports at school? If we find that he is all that these reformers desire, and yet a moral pervert and a bad influence in the school, then we must discover some other régime than that proposed by these moralists.

Statistics have been easy to compile on this subject, because such a large amount of schools in England still rely on these three influences to establish a wholesome tone during adolescence. I have collected a very considerable number of cases of boys

who were subjected to this treatment of control, athletics, and religion, and who, nevertheless, were moral perverts. They were not boys who had the occasional lapses perhaps inseparable from sexual development, but were all adolescents who suffered from continued and marked perversion, and who, no one would deny, were the worst possible influence for their companions.

I have assumed the fact that the boys who showed no great sign of sexual perversion showed fair ability, and my statistics of the ability of moral perverts are collected in order to discover whether perverts do, in fact, fall below the average, as the moralists would have us believe.

In the field of athletics I divided the perverts into three classes: I called those excellent who won first prizes at the school sports, or were included in the cricket and football elevens; those good who showed average ability for athletics, but with no strikingly marked success; and those bad who signified a decided dislike or disability for games. Of the sexual perverts of whom I had records, I discovered that no less than 50 per cent. showed marked ability at athletics and were classed as excellent, 50 per cent. were classed as good, and not one showed any marked dislike or disability for the school games. I admit that the last fact is a coincidence, as there are boys who suffer from a distinct lethargy produced by sexual perversion; but the facts I have collected show that the standard of athletic ability among sexual perverts is very distinctly above the average.

In taking the same boys and dividing them in

groups of comparative ability in school lessons, the proportions were slightly different, but the general result was the same as in athletic prowess. For this purpose I classed boys who, at fourteen or fifteen, obtained a public-school scholarship as excellent; I classed boys who were well up to the standard of their class as average, and the rest as inferior. Of the moral perverts of which I had statistics, I discovered that no less than 55 per cent. were excellent, and were successful in competitive examinations for scholarships at fourteen. Slightly over 33 per cent. showed average ability, and 11 per cent. failed to keep up to the required standard of work. Intellectual ability and interest in studies which had been set by others did not apparently keep the majority of these perverts from immoral activity.

Having collected these statistics of moral perverts, I attempted to draw up a further table showing the adult ability of these adolescents. My task was a more difficult one, as adult ability and success are greatly a matter of degree and of personal opinion: there are no football elevens and competitive examinations in after-life. Among the statistics of the adult life of these adolescent perverts, I found that not one, so far as I knew, had gone to an asylum or ended in conspicuous disaster; but, at the same time, not one had achieved any very marked success, and although their adolescent ability had appeared so very much above the normal, 83 per cent. were leading mediocre and very average lives; while 17 per cent., although outwardly sound in mind and body, were living in a conspicuously wasteful and uncertain manner.

The general result of these statistics seems to show clearly that the adolescent pervert is not marked by any mental or physical weakness, but rather the reverse. The sad, dejected look which the moralists picture to us is conspicuous by its absence; he is often an athletic and distinctly intelligent young person, and his future career is noticeable rather for its failure to carry out adolescent promise than for any sudden or dramatic disaster. The pervert's mental and bodily abilities, so distinctly above the average during the early years of adolescence, seem to have spent their strength in youthful excesses, and usually sink to a conspicuous mediocrity in after-life. Nature seems to show her resentment, not by turning against the pervert, but merely by refraining from giving more than a modest share of what she at first promised abundantly. The well-known cases in which adult perversion is discovered to be combined with high mental ability are probably few compared with the numberless cases of perversion in which potential genius has been reduced to mediocrity. Our natural interest in genius leads us to discover all its abnormalities, whereas the perversions of the wastrel often go unnoticed.

Our conclusions on the subject of what we may term the conservative method of moral development are clear. If we trained every schoolboy to be a first-rate athlete and an industrious scholar, we should not necessarily have a wholesome moral tone; morality and adolescent success are not allied in the close way we used to suppose. Perpetual control by either religious dogma or personal supervision is impossible, and when we try to achieve it the

adolescent finds plenty of opportunity for studying and practising the activities he really desires. The spirited boy is not withheld from perversion by the threats of an avenging Deity. Deism of all sorts is strange to youth, and the picture of the metaphysical avenger fails hopelessly to control the passions of adolescence. If we allow an open outlet to the love of secret occupations and personal investigation, the adolescent will surprise us by his desire for healthy pursuits and wholesome studies; if we attempt to control his life every hour of the day, and plan out for him all his work and play, we shall drive the adolescent to the most perverted pursuits which a narrow and cramped mind can devise.

THE RATIONAL METHOD.—The second method of reform may be called the rational method, not because it appeals to the reason of the adult—it often does not—but because the method is based on the idea that the healthy adolescent is a rational rather than a moral being, and that he will often be guided by his own reasonable mind, when external discipline and religious dogma will fail to influence him. The theory is far from new, and its exponents of last century only tried to instil into contemporary minds thoughts on education as old as mankind. Some maintain that when tried it always succeeds; others, that it is usually a failure; even its strongest opponents must, however, admit that many of its failures might have been successes if the child from its earliest years had been allowed a feeling of reason and responsibility, and had been less controlled by the influence of the physical force and the moral

dogmas of others. If the adolescent has been brought up by the conservative method of perpetual control, we must naturally be careful in applying a more modern method, since we have an individual in whom the desire, both for evil and good self-expression has been unwholesomely suppressed. But even with these we should not be too frightened of consequences to alter our system of education and lessen our control. The adult will be free in time, and the consequences of experimenting with his liberty will probably be less disastrous if we allow a few mistakes in the exercise of freedom during adolescence.

At present the rationalists lay great stress on three points in the education of the adolescent. The first is the principle of leaving the dictation both in work and play as far as possible to the boy or girl, and to allow a far wider range of study than is at present permitted. The second is the full, honest, and open teaching of all matters concerning sex, about which every adolescent is bound to be curious, and about which full knowledge alone can satisfy. The third is the teaching of civic life and social ideals to all boys and girls, and, by establishing a system of almost complete self-government in every school, to prepare for civil life and communal ideas. No one can fail to realize how closely these three principles are bound together by the desire for a rational adolescent and, later on, a rational adult citizen.

Self-Initiation in Work and Play.—I need not dwell here on the importance of an educational programme desired by the adolescent, and not

ordered by the adult. If boys in one school like cricket, and in another they do not, what matter, if each are developing what is best in them ; if in one school Latin is popular, and in another engineering, what matter, provided its scholars are satisfying their innate desire for knowledge. There are some who pretend that no boy or girl will work during adolescence, that they are at heart idle and inactive if left alone. It is true that the adolescent will not work at a task which does not interest him unless he is compelled to, but the suggestion that the adolescent has no desire for work, no craving for knowledge, if we allow a free and open choice in his activities, is a lie, which can at once be revealed by experiment. Boys and girls are avid of experience ; they wish to learn, but they shun dogmatic instruction. When masters exist to satisfy boys, and not boys to satisfy masters, we shall see that the innate idleness of adolescence is practically non-existent. The slackness has been rather on our side ; we have studied education lightly, and have seldom faced the real facts of human development. We have chosen to ignore the surging forces which crave for expression during adolescence.

Every healthy adolescent is possessed by a feeling of growing importance, a glory in his powers of bodily activity, a delight in his ability to investigate and discover. It rests with us whether we allow these feelings free development, or turn them into a sense of worthlessness and shame. The organized work and play which we think satisfies our adolescent's energy often suppresses the self-confidence and desire for individuality which he feels.

External control at our schools is perhaps a necessity, but it is a necessity greatly exaggerated. If we are to prevent the spirit which seeks to explore from following a perverted track, we must allow a freedom of play and study which affords as much excitement and display of personal feeling as the most immoral practices of the sexual pervert. It is only by permitting absorbing and self-initiated pursuits that the present waste and perversion of adolescent enthusiasm can ever be turned to healthy and profitable advantage.

Sexual Instruction.—The second principle of what we have called the rational method of reform is closely allied to the first ; if our adolescents are to be allowed to reason for themselves, and to a great extent govern themselves, they must know the facts of life as they exist ; sanity rests on the recognition of an abnormality rather than in the absence of the abnormal. To all adolescents questions of sex must, and always will, be of great interest ; to the properly instructed the laws of sexual development are well-known and fully realized facts ; to the ignorant or partially instructed they are full of mysterious temptation.

The student of adolescence knows that in the question of sexual instruction the choice is not between the granting or withholding of knowledge ; it is between healthy open teaching or evil and distorted instruction. If schoolmasters and parents omit this part of their work, they have not left the boy or girl innocent or uninstructed : they have merely tacitly passed on the teaching of these subjects to chance, and probably evil, companions.

The chief plea of those who would refrain from teaching the laws of sex to the adolescent is that instruction in these matters would concentrate attention on them at a time when the less attention they receive the better. Their argument is good, and would be a final one if concentration did not already exist; concentration and attention on matters of sex during adolescence will always exist, and people who fear any instruction are but turning what might be a wholesome, open, and natural attention into a secret and evil concentration, equally strong, and often perverted. Whatever our method of education, matters of sex will always have a charm and interest during adolescence, but the present perversion and immorality is an artificial product of our plan of secrecy.

Besides the natural feelings of his dawning sexual desires, the adolescent is at present quite unnaturally driven to a perverted concentration on these matters by three important factors. The unsatiated curiosity on a matter of overwhelming interest makes sexual matters always a field for inquiry and speculation. The fact that this is the only subject in which he can pursue secret and independent inquiry, and in which he can find out facts from experience and not from class instruction, makes it unique and adventurous beyond all others; and, thirdly, the fact that we have enveloped all sexual matters in an atmosphere of wickedness and vice gives the adolescent a feeling of manly glory in imparting facts which he believes are fundamentally vicious, and which he knows everyone is interested in. In those few but precious minutes in the day when the adolescent is

left free from control his mind immediately wanders to the mysterious, the absorbing, and the wicked. We have made sex mysterious by allowing curiosity to go unsatiated; we have made it absorbing by allowing this to be the only subject in which free inquiry and independent learning can be pursued; and we have made it wicked because in our folly we thought that wickedness had no attraction for the young.

Even with the skilful help of the professional schoolmaster, we shall probably never be able to make sexual instruction as dull and as lifeless as we have made classics, history, and mathematics; but even if the hours devoted to these most important truths are a little less dull than the other lessons, they will still be a lesson for all that, and will at once take up a different position in the mind of the schoolboy. When we teach our adolescents even more than they desire to know in this matter, not only will the joy of a secret study be gone for ever, but they will experience that feeling of satiety which is the best cure for sexual concentration, and our boys and girls will learn from wholesome and experienced teachers what they now only talk of with their most evil companions.

There are cases occasionally of close friendships where the truths of sex are discussed decently and confidentially, but such instances are rare in our large boarding schools. The discussion of sexual questions is almost entirely confined to the moral pervert, whose joy is not in confidential conversations with a few, but in imparting perverted sexual knowledge to any and all of his school companions.

It is this general delight in loose conversations and sexual acts which is the surest sign of perversion both in the adolescent and the adult.

In the preparation of this chapter I have heard and read the opinions of many who have instructed adolescents in the details of sexual development, and I have not met with one who has failed to assure me that the more the adolescent was told, the wholesomer became his views. The extreme pleasure and delight, or the excessive pain and disgust, both so near akin, and so marked and dangerous a characteristic of those unenlightened in these matters, seemed slowly but surely to fade away, and although interest remained, it was wholesome, open, and unashamed.

There is a State in the American Union in which education in the laws of sex is compulsory, but I do not think that by compulsion we can deal with this serious question in England. Our children in some respects reflect the heart of the nation, and as long as parents are ignorant and ashamed of sexual matters, so long will their children dwell in an atmosphere at school of shame and ignorance. Before any large step can be taken in this direction public sentiment must be educated, and the nation's attitude towards sexual matters cleansed and rationalized. In a school in America there is a full-sized picture of a boy, well developed and beautiful in every way, but blind; underneath is written: "This boy was born blind because of ignorance." In England we still allow our boys and girls to be born blind, and some young men to be ruined in health before they reach their prime, for the want of a few

words of advice and sexual instruction ; the sacrifice of a little of our modesty, a little personal discomfort for half an hour, is too dear a price for us to pay.

The educationists who object to sexual instruction on the ground of increased concentration and precocity are inexperienced or superficial students of adolescence. The policy of silence has existed quite long enough to show us its results, and already we have some very striking testimonies of what a little class teaching or individual instruction can accomplish. There is, of course, a personal element in the matter which is of great importance ; our masters and boys will necessarily be brought into closer and more intimate contact. But this can only be viewed with satisfaction ; anything which tends to form wholesome friendships between masters and boys can do nothing but good, and when sexual teaching forms part of the school régime, head masters will have an indisputable reason for choosing their masters far more carefully than they do at present.

There are some who say that boys in the same class are not always at the same stage of adolescent development, and that instruction in class might be prejudicial to the more backward boys. This is, of course, an objection which applies to the study of any subject by a large class, but I do not think that boys in the same class vary to a sufficient degree to make sexual instruction a real danger. Adolescent development is not marked by such very clearly defined stages that any serious evil would come to the boys who were slightly more backward than their fellows.

In our large boarding schools as they exist to-day

sexual instruction would begin in an atmosphere often saturated with perversion, but even so I think knowledge would be better than ignorance. If, however, sexual instruction could be started in a school at the same time as a more liberal régime, which allowed a greater scope for self-realization and self-expression in wholesome ways, I think that immorality would fade away in a manner almost incredible.

Social Duties and Civic Life.—The third and last principle of the rational educationists is a belief in the teaching, both in theory and practice, of civil duties and social life.

If the school had not for so many ages been unnaturally divorced from the outside world, a plea for the instruction in social duties and civic life would hardly be necessary. To-day, however, with the exception of the day boarder, who does his evening work at home, there is practically no connection between the school work of the adolescent and the responsibilities and interests of the outside world. In Japan the adolescent is taught five things: his duty towards himself, his duty towards his family, his duty towards society, his duty towards humanity, his duty towards nature. In English schools we teach our boys and girls the necessity rather than the duty of obedience to the powers that be. The duty to self we generally ignore; family life does not exist, and the social conditions of our large boarding schools have so little in common with the outside world that a dutiful feeling towards them would be a doubtful asset when the adolescent becomes the adult.

A detailed description of a school system founded on the principles of self-government and forming a complete republic in itself is outside the scope of this book. In America the Junior Republics have been carried on with complete success, and the lowest types of criminal adolescent, for whom one would consider self-government an impossibility, have by its means been adapted for the large republic which exists outside the school.

Although I have not the detailed knowledge to enter into the actual management which is necessary for a self-governing school, it may be useful to note, in passing, a few of the influences of such a system, some of which already exist in schools where self-government is beginning to be taught.

The basis of the self-governing colony is that liberty is the best training for a right use of liberty; the limitations of the liberty of the schoolboy in such a colony are, as far as possible, identical with the limitations which will exist in after-life. "When we view the self-governed and the master-governed school," says Professor Sadler, "there is little doubt which prepares the adolescent best for his future." Crimes and punishments are treated as more real and with more genuine respect when the boys are themselves the law-makers and the law-administrators, and flagrant cases of disorder meet with prompt and whole-hearted condemnation. The morals are formed by the community, not by unconstitutional tyrants who rule as masters, and the respect for the laws of a self-governing community is seldom lost sight of in after-life. Laws of hygiene are part of the civic code of the community, and con-

front the adolescent in the details of his life ; in this way good habits become a part of the daily life of the school, and questions of hygiene are saved from the almost inevitable dryness which attaches to a lecture or lesson. The fact that all studies centre, directly or indirectly, round the well-being of the school community causes a real unity of purpose, which is sadly lacking in most of our school studies. Knowledge is as far as possible used practically as soon as it is gained, and dry and uninteresting subjects often obtain a reflected interest from the use to which they may be turned in one of the many duties of the civic school life.

The care of money which Lord Lytton has so often advocated for the young, and which has been found so important in the reformation of the criminal in America, is also an important factor in the life of the adolescent colony, and some craftsmen especially gifted in particular industries become miniature millionaires in selling the fruits of their industry to others, who in their turn make further use of them. The scenery-painter sells his wares to the shooting-saloon keeper, and he in turn offers a good range and the chance of a prize for those who patronize his gallery. In some of our large preparatory schools where pocket-money is not allowed, the trading instincts of the boys have overcome the restrictions, and the bartering of skill and of commodities for sweets is common. It is, however, difficult to see the good of introducing the factor of bodily greed into the free interchange of skill and money.

The importance of the early experience of the

administration of property can hardly be exaggerated, and with the administration of an income, however small, the results of thrift or recklessness are shown far more forcibly than by the abstract ethics of the enthusiastic moralist.

History in the self-governed school is studied practically and sociologically, and its morals are applied to the problems of the school government. The position of the policeman in the street, and of the beggar or ne'er-do-weel who drifts lower and lower until he can do nothing, but asks for alms, are both fully realized by the self-governing members of the George Junior Republic. It does not require much imagination to realize that the boy or girl, daily discussing in the school Parliament the problem of the unemployable, is unlikely to become a vagrant when he or she passes into the enlarged but similar conditions outside the school. For all classes of the community the value of the experiences of such a school can hardly be overestimated.

Professor Forel, who in his book on the sexual question advocates strongly the Landerziehungsheime, lays great stress on social ideas and ideals in training the individual's sexual instincts, especially when these are of a markedly selfish or antisocial nature. In sexual misdemeanour especially it appears advisable that the delinquents should be tried by those whose own struggles are still fresh in their memories, and who view the crime rather in the light of a danger to the community than with a blind desire for revenge. Many have suggested that boys in the position of

Judge and jury would allow personal feelings to dominate abstract ideas of right and wrong, and would show a feeling of undue severity or sympathy in their various trials. I have been assured, however, by those who have had much experience of self-governing schools that this is not so, and that boys are only too anxious to show their masters, who are present as onlookers, that they are worthy of their responsible position, and have fair, well-balanced, and honourable minds.

It is, of course, essential to the self-governing school that the establishment should include boys of all ages, and I am inclined to think that this is an advantage. Arnold's reasons for a change of school at fourteen were, I think, temporary ones, due to the conditions that then existed, and if he lived to-day his views would probably have been considerably modified.

Apart from the question of self-government, the mixing of boys of all ages has in many respects a widening influence on the school life; the constant intercourse between boys of different ages gives a truer realization of the diverse phases of humanity, and suppresses the idea often common at the large boarding school that everyone is a fool who is either older or younger than the members of the school community. School patriotism is truer and nobler if the school consists of boys of all ages, and many of our newest and best schools in England are already including boys from eight to eighteen.

Formerly, when bullying was one of the most conspicuous phases of school life, the younger boys used to suffer at the large boarding schools,

but to-day, when the dangers of school life are more subtle and less related to actual violence, there is less need for the separation of the preparatory from the public school. At present both suffer alike from sexual perversion and immorality, and there is little to suggest that uniting the two would increase the present evils. The evil influence of older boys on younger is more a theory than a fact ; the devil finds plenty of disciples among boys of all ages, and I think age plays a less conspicuous part than many people suppose. No great friendships, either for bad or good, would probably occur between the boys of different ages, and the slight intercourse between the two would probably promote nothing but a wider sympathy. The danger of corruption can hardly be greater than at present exists in our schools, where the separation of younger and older adolescents almost universally exists. If the preparatory and public schools were united, the liability to moral perversion would certainly not be all on the side of the younger boys, for there are many instances of the most extreme perversions being introduced into a community of adolescents by its youngest members.

I think one may safely come to the conclusion that anything which favours the self-government of the school will, as a rule, also favour an open and healthy tone of thought, a sense of social realization, and that wide sympathy and understanding which is so essential in our present complex state of civilization. Disadvantages and difficulties self-government may possess, and the tasks of the schoolmasters will be subtler and more indirect,

but they will not outweigh the disadvantages and failures of our present system of despotic school government.

Well may one wish that a little of the psychological study and deep interest which has lately been given in America and elsewhere to the adolescent criminal might be given to the sexual perversion which pervades the majority of our large boarding schools in England. It is indeed an anomaly of the times that, while the excesses of our criminal classes are being investigated, studied, and even cured, the vices and perversions of the flower of our adolescents are allowed to continue under that curious paraphernalia of wealth and tradition which used to be the privilege and is now the curse of our aristocracy.

Co-EDUCATION.—We have discussed the conservative method which relies on restriction and discipline, and the rational method which believes in liberty and a sense of free responsibility. We have seen that the principles of the first were based on perpetual control, dogmatic religion, and athletic training, and that the second method depended on self-reliance, sexual instruction, and the teaching of the principles of civic life and social duties. The third great remedy for the evils of our present system is co-education. A few years ago its supporters were advocating a theory which few had tried, and which seemed to most a mere fairy-tale: to-day its advocates are talking of what they know, and preaching a theory of education which in many places has been tried and adopted.

We will at once deal with the two chief criticisms which have been launched against co-education. The first is that the education of boys and girls together produces sexual precocity, premature love, and early marriage ; the second, that it nullifies the natural feelings of admiration between the sexes, hinders love and romance, and prevents marriages in after-life. If any additional evidence were needed that co-education produced normal, well-balanced feelings between the sexes, surely it might be found in the diametrically opposite views which its critics adopt.

All criticism contains a germ of truth, and it may be that among some adolescents sexual precocity is produced by mixed schools. The proposition is denied by almost all who have had experience of them, but even if such cases do occur they must surely fade into insignificance when compared with the widespread homosexuality which the present system of sex segregation presents to us. It may be also, as some authorities in America have contended, that the grown product of the mixed school does not marry so quickly or so readily as the man or woman who has had less experience of the opposite sex. But if we consider the number of unhappy marriages due to ignorance and almost pitiful want of knowledge, this is surely a blessing in disguise. It will, I think, take more than a little knowledge of the faults of the opposite sex to prevent future generations from marrying and bearing offspring.

While men and women worked apart in adult life, the mixed school might be thought an unnecessary and rather dangerous innovation; but to-day, when

men and women live and work side by side in almost every profession, it has become a practical necessity if a decent relationship is to exist between the two sexes. In all the walks of life men and women are coming into close contact with each other: on the London County Council, in the sweated factory, on the committees of learned societies, and in the small, dingy city office. If we educate our boys in what are practically monasteries and our girls in nunneries, can we expect them to carry on a daily life of decent intimacy with members of the opposite sex, with whom they have never been in close touch before? It is surely not until we can answer this question unhesitatingly in the affirmative that we should raise a voice against those who advocate co-education.

Those who speak most strongly against co-education are very often those who have studied least the pathological side of our monastic system of education. There is a popular delusion from which all who wish to study education scientifically must free themselves; it is the idea that where there are no members of the opposite sex no sexual feelings arise and no sexual excesses take place. No greater fallacy has ever existed in the mind of man. It would be far nearer the truth to affirm that where no intercourse of healthy friendship is allowed between the sexes, there, and there alone, are morbid desires and sexual perversions assured. Under our present system we have many establishments like those so vividly described by Professor Forel, where half the boys are boys and the other half are girls, and where sexual instincts are released from those natural and wholesome restraints which exist through-

out the world between members of the opposite sex. By our sex segregation we have left sexual feelings as strong if not stronger than ever, and have removed that normal shyness and diffidence which has prevented civilized and uncivilized races alike from the over-indulgence of their sexual desires.

Unhampered by the wholesome shame which the presence of the opposite sex would produce, the adolescent pervert in the boys' school can indulge his excessive desire to an unlimited extent; his perversion, unless very exaggerated, will allow him to get through his organized work and play with fair or even considerable skill, and any want of that originality and brightness which is so dear to the opposite sex will be encouraged rather than condemned by his schoolfellows.

Sexual desires are normal during adolescence; the homosexuality of our schools is abnormal, and essentially a product of our present system of sex segregation. There is no doubt that we could produce any form of perversion among our adolescents if we took such sure and steady means as we do to produce homosexuality. The foolish but none the less wholesome attempt of boys and girls to show off their powers before the opposite sex would be a virtue compared to the present state of sexual feelings; the fellowship and mutual sense of honour which people who normally associate with each other sooner or later acquire would tend to increase our happy marriages, and would certainly lessen many of the evils connected with the selfish joy of the homosexual pervert.

When we turn from the co-education of boys and

girls to the influence of teachers on pupils of the opposite sex, we find that the mixing of masters and mistresses would also tend to bring the present overcharged sexual atmosphere of our large boarding schools into a more normal state. The first great change will come, however, from allowing our masters to marry. Since no under masters are married, we seem to fondly believe that they have no sexual feelings whatever, and that this side of their character is therefore unworthy of any attention. In our ignorant contentment we shut our eyes to the fact that in men the sexual feelings are at their height from twenty to thirty-five, and that often later on in life they return again with an even more insistent demand to be satisfied. In a previous chapter I have pointed out how we prevent under masters from marrying, not only by low pay, but by threats of dismissal. The comparatively healthy tone of some schools is a poor reason for continuing a system which tends to promote perversion and immorality. The prohibition and disfavour with which head masters view the marriage of their assistants is unfair both to the master whose life it warps and to the boys whom we place under their charge. However much we may shirk the fact, the influence of a man of any age among boys is much more wholesome if he is married, or mixes normally with members of the opposite sex, than if he leads a life of sex segregation. Although examples and proofs could be multiplied indefinitely, the truth is too obvious to need emphasis. At present the tone of the celibate master often varies between an extreme and misdirected familiarity and a forced and unnatural reticence ; it

is seldom well balanced, and it is doubtful which of the two extremes is most harmful. The saying of the old roué that he would rather trust his boy to the charge of a man with fifty wives than to the most religious celibate in Europe should receive more than a passing attention ; there is little doubt that the exclusion of married men and women from our schools is one of the most unwholesome anomalies that the economic pressure on the poor educated classes has produced.

In some preparatory schools the boys are often far from ignorant of the ways in which masters satisfy both their natural and perverted instincts, and although the evil influence of the celibate is usually more indirect, and takes such forms as sadism, it often shows a direct homosexual tendency. Sometimes head masters perceive sadistic feelings in their assistants, and therefore, as we have seen, they take to themselves the whole duty of corporal punishment ; but these feeble means of checking symptoms are of little use : the evil is far too deeply rooted to be cured by such small measures. Well may a master fear the influence of an assistant who is practically forbidden to marry, and is forced to keep his wife, should he have one, many miles from the school in which he teaches. The checking of intimacy between masters and boys brings its own evils, and no thoughtful head master can rely ultimately on these methods of reforming a system which is eminently unnatural. Considering his treatment and the narrow life he is forced to lead, the under master is undoubtedly often surprisingly moral ; it is enormously to the credit of assistant

masters that this is so, but figs do not come from thistles, and we must look at the evils of the present system and not at the virtue which, in spite of everything, emerges from it.

The immoral atmosphere among the boys at some of our large boarding schools is such that a normal man entering them for the first time feels as one who starts work for the first time in an asylum ; he must leave the place or become a victim to the insanity that prevails. Yet there are, I am aware, many young masters who are inclined to laugh and make light of the sexual pathology of our boarding schools. In hearing their arguments we should remember the words of Alphonse Daudet, who, in commenting on similar moral perversions among adults, said : " Sir, you have no comprehension of this evil. You see, you are not a father ; if you were, you would share my horror and indignation."

When we realize the importance of the married master and mistress, we shall also begin to understand the wholesome influence of the man on girls and the woman on boys. Most authorities contend that the influence of a master on girls is excellent, but that the mistress under present circumstances is a doubtful blessing in the boys' school. Under average conditions this may be so, although there are, of course, many women who would have a most excellent effect in producing a normal and healthy atmosphere among boys. Certain it is that among girls there is more joyful energy displayed in trying to please a member of the opposite sex.

The universality of homosexual perversion in our large schools seems to point to a larger and more

widespread cause than the evil communications of certain perverted individuals. Of such fundamental causes the herding together of one sex has been established without doubt, and the termination of this homosexual influence is to a great extent in our hands. As we have pointed out, the atmosphere of our large boarding schools tends to foster, as well as to create, homosexual vices, and the demands made upon the individual are such as the pervert can usually fulfil. The sexual pervert can lead quite an ordinary mediocre life, provided everything is arranged for him by others, and it is exactly this sort of life that the boy at our large preparatory school is obliged to lead. Having manufactured the vice, we have—by accident, I admit—given an environment in which its results are least apparent. It is only in after-life, when strength of character is tested by unusual circumstances, when questions have to be decided for which there are no precedents, and for which there has been no training, that the sexual pervert shews the weakness caused by his habits. It is only the originating intellectual faculties that are affected, and as these receive no test in the routine of the school life, their feebleness is seldom discovered.

Having seen some of the chief reasons why co-education has become necessary for a healthy adolescence, which is to prepare for a wholesome and well-balanced adult life, it will be well to view generally the progress which this system has made abroad as well as in England.

In the United States of America co-education exists in practically all secondary schools for adoles-

cents up to the age of eighteen or nineteen. In Washington it was abandoned for a time, but renewed again on account of the disorderliness and bad behaviour of the boys when separated from the girls. "The relations between boys and girls in American schools are natural, and the work is certainly not less strenuous, as some people allege," writes Professor Foster; and another writer who also took part in the Mosley Commission writes: "Girls seem to supplant the necessity for hard discipline, and unconsciously to spread a natural feeling for discipline and orderliness." Among all the reports from every part of the world, there is a consensus of opinion that whatever may be the disadvantages of mixed schools, the sexual question is greatly in abeyance, and the perversion and immorality of the unmixed school is considerably decreased. The advocacy of mixed schools depends clearly on the appreciation of the amount of sexual vice which exists under our present system.

"Girls are so much in advance of boys in sexual development," writes Mr. Fletcher, "that the two sexes are in the same position as the stamens and pistils of flowers which develop at different periods to prevent self-fertilization." "There is no doubt," writes the head master of one of our large public schools, "that the sexual strain is generated, and not diminished, by our present system in England; in America it is totally absent. In a mixed class girls excel in concentration, boys in originality, and both are proud of their ability. The fact that there is no amused recognition when a girl gets up to construe and assumes a quasi-public position is an eloquent

testimony to the healthy tone that co-education produces. The elective system of study naturally separates boys from girls when the work is not suited to the particular ability of either sex."

The almost universal consensus of opinion in favour of mixed schools among men who have studied the question in America is amply shown by quoting three of the many other expressions of approval on the part of members of the Mosley Commission. Mr. Herbert Rathbone suggests that the groundless objections usually raised to co-education are made by people who have not themselves experienced it, and that the self-reliance of girls in the United States, and the respect with which they are treated by men, are both due to the mutual understanding of the opposite sex which co-education has produced. "The fact," says another member, "that in the United States the workman so often divides his earnings willingly with his wife is the result of co-education and of constant work side by side with women." "On the whole," says Professor Rhys in the same Report, "I am inclined to regard co-education as offering men and women useful opportunities of sounding each other's character; the few premature engagements are more than compensated for by the number of unhappy marriages it prevents."

Denmark has been entirely won over to co-education, and from Norway, where it is also general, Dr. Otto Andersen writes: "By co-education talents are mutually called forth which give temperance to character, and are not called forth by a school confined to members of one sex." Another writer from

a neighbouring country writes : "There is a remarkable absence of obscene language on account of the presence of the opposite sex, and the quietness and reticence engendered is carried almost unconsciously into the conversations between persons of the same sex. But co-education must have no artificial barriers, for if so, it promotes in an exaggerated form what it is meant to destroy." The last remarks are of considerable importance to co-educationists in England, who are sometimes only half-hearted supporters of the system, and who make it harmful instead of good by emphasizing instead of ignoring the difference in sex of their pupils. Co-education by halves is often worse than useless.

In Canada co-education originated in the country districts, and was afterwards adopted in the towns. I do not, however, attach much importance to the suggestion that it is only advisable in the country. The sexes in town life are brought at present into even closer contact than in the country, and I think when contact is closest a system of mutual understanding and decent comradeship is even more important. In New Zealand Dr. Hoyden considers that the advantages of co-education both in town and country easily outweigh the disadvantages.

Besides the accusations on the one hand of killing, and on the other hand of promoting, love, which we have already dealt with, there are several minor criticisms the importance of which it is well to consider.

There are some who affirm that since girls cannot play football and boys dislike needlework, boys and

girls should not be brought up together. The argument is absurd. It is, of course, an obvious fact that in a mixed school fewer girls play football than boys, and boys probably do little needlework, but the truth is no more a condemnation of mixed schools than the necessity for a separate classical and modern side is a factor against the existence of a school with two alternative branches of study.

There are others who argue that because in some primitive tribes adolescents are, at a certain period of their life, taken away to the mountains and deprived of any intercourse with the opposite sex, boys and girls in this country should be segregated in a similar manner. The fact that such a custom prevails among savage tribes is true, but the analogy between our present state of civilization and the conditions of these primitive tribes is so false that any deduction from such a comparison must be a mere shot in the dark. The tribes amongst which such separation exists live in conditions in no way analogous to our own, and, while deprived of some of the blessings of civilization, are peculiarly free from the homosexual perversions which civilization alone seems to bring.

The nearest approach to primitive man under civilized conditions is to be found in the criminal adolescent, who often truly represents the actual fundamental feelings under our outward veneer of civilization and refinement. In America co-education occupies a conspicuous part in criminal reform, and is so useful a factor in the Junior Republics that the officials of these reform colonies think that no similar institutions should be started

without boys and girls being included. The other principles of these colonies have already been mentioned, but authorities who have had most experience in the reform of adolescent criminals in these establishments consider that if the influence of co-education were taken away they would be deprived of one of the most useful factors in favour of reform.

In England the opinions of schoolmasters and mistresses who have had practical experience in co-education may be summed up in a few words.

The evils which infest our boys' and girls' schools to-day are so strikingly absent in the mixed schools that the heads of co-educational establishments often consider very seriously the admission of a boy or girl who has commenced his or her education in an unmixed school and been subject to the vicious atmosphere of sex segregation; the homosexual atmosphere has been so entirely avoided in the mixed school that the corrupt tone engendered by most other schools would be at once felt. "Sometimes in the mixed school a boy wishes to sit next to a girl because she is pretty, or a girl wishes to be near a boy because he is an angel; but even these evils, if one may call them so, are soon overcome by the general feeling of comradeship which exists between both sexes."

"The control of the adolescent is far easier in the mixed class, and there is much less resort to compulsion and a more inward sense of discipline among the pupils. The foolish adoration of the mistress by the girl is as absent as the perverted affection of the master for the boy, and these are two of the greatest

evils of our present system. There is no doubt that both men and women give of their best when teaching the opposite sex, and the healthy atmosphere of the classroom is beyond any words of praise."

These are the opinions of those who have had most experience in England of co-education.

To a casual visitor the open, healthy atmosphere of the mixed school is always a striking feature. The visitor never dreads to look round corners, and the tone and conversation of the large classroom is the same as that of the washing-room or dressing-room. There are few head masters or mistresses of large boarding schools who could confidently say this. At the large boarding school the parent must usually be content to watch the cricket match or prize-giving, and to know nothing of the real life of the school where his boy is spending the most difficult years of his life, and he therefore knows little of the evils and corruption so conspicuously absent in the mixed school.

I have yet to find the head of a large school who will say to the parent: "Please do not go over the school with me; you will learn nothing. Come unexpectedly at any time of the day or night; enter any room, large or small, which you choose, and you will not be sorry that your boy is at this school." It is because few head masters can say this that the advocates of co-education think that some real improvement is necessary. In the large assembly halls, in the school concert rooms, in the athletic grounds, parents see a pleasing picture, well stage-managed, of the sort of boy the master wishes to create. It is only when the compulsory work and

play is over, when the boy is indulging those secret hobbies nearest to his heart, that a parent can see what sort of character is really being produced.

The total suppression of sexual desire in the adolescent is impossible, and if it were possible we should eliminate all the good as well as the evil of the future generation. What is possible is a full realization of the existence of the sexual desire, of its strength, and of its importance, and of the fact, which is slowly emerging from the mist of religious dogma and doubt, that sexual desire is a healthy thing, and that from its "long-circuit" arises all the good, all the wisdom, and all the invention that the world has ever known.

It is the "long-circuit," and not the abolition of sexual desire, that the mixed school tends to produce.

CHAPTER V

SELF-ASSERTION AND DISCIPLINE

The definition of self-assertion and discipline—The range of self-expression—The effects of discipline.

THE DEFINITION OF SELF - ASSERTION AND DISCIPLINE.—We have seen in the previous chapter that every adolescent possesses a strong desire for self-realization and self-expression, which, if cramped and denied legitimate outlets, will become as potent for evil as it was for good. On the other hand, we are told repeatedly that discipline is good for adolescents, and that without it no satisfactory moral growth can be achieved. Most of those who use the term "discipline" have little real knowledge of what it means, and much less of its true relation to self-assertion and the influence of the one on the other. Self-assertion after adolescence becomes modified by varied experiences, and we wrongly attribute all forms of wise and slow self-assertion to discipline rather than to experience. And here our thoughts begin to get confused. Discipline is the forced obedience to the commands of others, and the performance of acts the reason of which we do not understand. The slow, well-ordered acts of the clever middle-aged man have little relation

to discipline, and certainly are not the result of forced subjection to the will of others. Such acts may come from a knowledge of the results of previous hasty acts of self-assertion; they may be the result of watching the acts of others, or perhaps of a decision temporarily to obey the commands of wiser individuals. But such acts are not inspired by discipline in the sense in which we should use the word; they are rather delayed and thoughtful acts of self-assertion, and differ from discipline in that they are founded on the reason of the individual. If we place our boys in subjection to rules made by others, and about which no questions are allowed, then we are teaching them discipline. If we place them in a school where they know the reason for the laws, and have decided in their own mind that obedience is best, then we are not asking them to be disciplined to the will of others, but to temper their self-assertion by reason. To some this may seem an unfair distinction, but if we are to attach any real meaning to the words "discipline" and "self-assertion," it is essential to be exact, and to use them in their true antithetical sense.

One simple example will be enough to make the matter clear and precise.

A boy decides that he wishes to learn to bicycle. He has a few shillings of his own, and decides to use it to pay for instruction. He goes to a man who keeps a neighbouring bicycle-shop. He tells the man that for an hour a day he will do exactly what he is told if in a week the man will teach him to bicycle. The man and boy agree on the subject, and at the end of the week the boy has achieved what he wanted. He

has by voluntary obedience been able to enlarge his self-assertive activities by being able to bicycle. During the week's tuition the boy has done exactly and carefully what he has been told, but there has been no discipline. His ideas of self-assertion have been enlarged and given a wider scope by his realization of the value of obedience, but every act of obedience to the man who was instructing him was an act of pure self-assertion, and not of discipline.

On the other hand, take the case of a boy who enters a school where drill is compulsory. He is forced by his master to walk to the drill-ground and perform certain movements. Argument and remonstrance are useless; everyone has conspired to break instead of to strengthen his will. The boy's parents are despotic and all-powerful; they have transferred their power to the head master, who in his turn has bequeathed it to an assistant. If the boy realizes, as he probably will, that any action on his part is of little value, he will yield to the inevitable and all-powerful rule of his superiors, and if drills are frequent and prolonged he will have learnt to obey so satisfactorily that reason and consciousness as well will have been almost annihilated. In after-years, if he is ever sent to a prison or a lunatic asylum, he will be one of the most orderly and disciplined individuals: he may even, perhaps, become good "food for gun-powder"; but if he mixes in the world of original and progressive thought and action, he will find that discipline has weakened and not strengthened his character, and that he is lacking in that slow and

reasoned self-assertion which makes great men and women, and is never manufactured by involuntary obedience.

It must not be thought that an action which is self-assertive takes little account of the environment, since it is in self-assertive acts, and in self-assertive acts alone, that the reasonable significance of environmental factors is realized; a boy who is forced to obey pays little attention to the circumstances of his action.

During adolescence we must teach the boy to consider himself as an individual dealing with an environment, and making fruitful use of it. Too often the boy considers himself a characterless being, forced hither and thither by the commands of fate, represented for the time being by his schoolmasters; if self-confidence is lost, self-respect disappears, and we have an adolescent disciplined and dependent, instead of free and self-reliant.

THE RANGE OF SELF-EXPRESSION.—It is fortunate that the adolescent often finds illegitimate ways for the expression of the individuality, which we have denied him; if it were not so, we should indeed have a poor race. Self-expression is possible in endless ways and in infinite variety. The most elementary and almost semiconscious forms are dealt with in Sir Arthur Mitchell's book on "Dreaming, Laughing, and Blushing," and from such simple acts as these we can trace the various forms of self-expression, until they reach the highest and most complex forms of intellectual self-realization. In all cases of self-assertion we can watch the conscious

delight of the individual in the free expression of his personality, sometimes restrained by reason from within, but seldom by orders from without. The boy expresses himself by a laugh, a blush, or perhaps a dream, which no direct order from without could evoke; the older man seeks expression in some long-sustained work of intellectual originality, which he could have created at the command of no other voice than that of his own spontaneous desire.

At the dawn of adolescence the boy's perception that his individuality differs from the rest of humanity causes a longing to express that difference, and a craving to show by every act his personality to the outside world. It is only gradually that he discovers that there are delayed as well as sudden methods of expressing himself, and that self-expression may be the product of a moment's thought or of a lifetime of deep consideration and self-realization; yet, inevitably, there grows in the young mind the idea of slow, well-ordered self-assertion, and the confident child gives place to the more diffident adolescent.

Many writers consider that the diffidence of later adolescence is a sign that a desire for creative work has temporarily departed, to return again in later years. The idea is a mistaken one. The desire for self-expression is increased rather than diminished during adolescence, and it is the very realization of this fact which causes the quietness and diffidence of the growing boy or girl; the adolescent at ten or twelve becomes dissatisfied with sudden, spontaneous acts of self-assertion, and begins to grope in the

world around for some more concentrated interest, some absorbing outlet for the energy which craves for inquiry and self-expression. The adolescent learns that the wish of the moment must be merged in larger desires, and that self-assertion must be guided by intelligence and reason if the higher levels of self-realization are to be reached.

THE EFFECTS OF DISCIPLINE.—The discipline at the average boys' preparatory school kills rather than encourages this reasoned self-development which the adolescent unconsciously desires. By discipline schoolmasters mean the antithesis to an intelligent self-control voluntarily used by their pupils. They imply an external control, obtained either by physical compulsion or by a fear of the consequences of disobedience so disastrous that no human being would desire to incur them. It is the discipline of the Russian Government which prevails in our schools as well as in our prisons.

When the boy leaves school and enters the world, he discovers, to his surprise, that life is not made up of autocratic masters and obedient slaves, but consists rather of a limited freedom, which constantly presents to the individual well-balanced alternatives from which to choose. Since the school has seldom allowed him a free choice of action, he hesitates, and finds few precedents in his school life to guide him.

Automatic action is the child of forced obedience, and many schoolmasters are really aiming at automatisms when they pretend to be enforcing discipline. Automatic actions weaken the character and

enervate the mind, but are the greatest help to disciplinarians ; they are distinguished both from the voluntary acts of self-expression and the forced acts of discipline by the total lack of thought on the part of the adolescent. Acts of self-expression only slowly become automatic ; acts of forced and involuntary obedience are almost bound quickly to lead to automatisms.

During the first few days of term the schoolboy does consciously obey the school bell when it rings every morning at nine o'clock, but after the first few weeks his entrance into school loses even the value of an act of discipline, and becomes purely automatic. Discipline has been too strong for the craving for self-assertion, and any desire for self-expression has been stifled by the forced obedience to the rules of others. No one would deny that a certain number of automatic acts are essential in the life of any school, or of any individual ; but if the number be multiplied unnecessarily in the school, the minds of the boys tend to act permanently in an automatic and semiconscious manner, a result even more disastrous than the dependence on others which conscious obedience enforces. The schoolmaster should regard all automatic actions as necessary evils, although at present convenience urges him continually to increase their number. Automatism follows so closely on continued discipline that it is a dangerous and insidious evil, and the question should be seriously studied by those men who have large numbers of adolescents to deal with. At present schoolmasters as a class are proud of the discipline in their schools, and seldom stop to con-

sider whether it is creating unconscious automatons or reasonable, self-reliant human beings. The schoolmaster has two alternatives: he can set up rules of work and play as gods at whose altar the adolescent must sacrifice all his desire for self-expansion and self-expression, or he may present rules as servants of those who choose to obey them. To-day even the accumulated wisdom of ages, which should be considered as waiting to aid those who desire its help, has been captured by the disciplinarians, and used as a weapon of oppression instead of a useful tool.

By some curious confusion of thought the parent usually considers that the greater the amount of imperative discipline which exists in a school, the more self-reliant and independent a boy will become when he goes out into the world. We have seen that the imperative discipline on which most of the daily life in our preparatory boarding school depends can only lead to an unwilling obedience or an automatic response, according to the length of time that the pupil has been subject to it. The only discipline which will be of any real worth to the boy in after-life is self-discipline, and this is only taught by constantly presenting alternative courses, allowing the boy to follow whichever his reason dictates, and showing him the consequences. In this way only can self-reliance and self-confidence be taught with life-long advantage.

It seems curious to be writing these words twenty-five years after Herbert Spencer wrote his treatise on education, but, as is often the case in this country, respect for the name of a philosopher has

drowned all regard for his theories, and schoolmasters still find such a convenient short-cut to external orderliness in despotic rule and forced obedience that the same repeated protest seems necessary year by year.

Excess of discipline is often at the root of the necessity for more discipline. At home the boy of nine to fourteen usually treats his elders with a natural respect tinged with affection and intimacy; when a boy enters his preparatory school, he finds himself in a place where little affection and certainly no real intimacy exists between him and his elders, and where respect for the usher is in proportion to the power he exercises. It is only because we choose to commit our boys to a kind of luxurious prison (without even the advantages of the Borstal system), where the occupations, companions, lessons, and play of our growing generation are all arranged, that aloofness and constant discipline are necessary.

I have spoken to many preparatory schoolmasters on the subject of the formation of character in their boys, and so doubtful are they of the sort of boy their school is creating that they are constantly in dread of their pupils being left to their unguided and independent actions for even a few minutes of the day. There is a time for Greek, a time for Latin, a time for gymnasium, a time for cricket, but no time for a boy to show his masters what he would do if he were given an hour to develop his own character by the independent action of his personality. This method succeeds as long as the iron rod of discipline is kept over the boy or young man, but when it is removed, what sort of

individual goes out into the world? Not, I think, a strong, self-reliant, independent individual. Immorality and decadence waits on the individual when he emerges from the grip of this sort of discipline, and preys on the weakness it has formed as soon as the boy or man goes out into the world.

In America, among the criminal boys at the reformatories already mentioned, there has been created a natural atmosphere and mutual understanding which is reducing the necessity for external discipline to a minimum; the boy is too fully interested in his occupations to need to be constantly observed, and as rules and external discipline disappear from the boys' lives, so the artificially produced love of revolt disappears too, and where love of evil is absent the force of discipline is unnecessary. We are making our deficient children and our criminal children into reasonable and self-disciplined men and women, while we refuse to do the same for our upper-class boy in the preparatory and public school, and are loath to relax our iron codes of imperative discipline and order.

General Baden-Powell, in his book on scouting for boys, has shown us how deeply he realizes the importance of self-reliance and self-initiation in boys; but does he realize that his admirable suggestions can only be carried out by boys who are not confined within the four walls of a preparatory school? How can the boy who is never allowed out of a few acres of ground, and for whom every hour is mapped out by his masters, carry out any of the excellent projects advocated in General Baden-Powell's book? The General has placed a

useful idea of education before the parent of the boy at the day school, but it is of little use to the average upper-class boy at the large preparatory school. When the boarding schools allow a boy to mix with the outside world in healthy intimacy, then they may begin to rival a home education, but not till then will the tide of educated opinion which is drifting towards the day school turn again in favour of the large boarding school.

Education can only adapt the adolescent to his future by constantly facing him with the difficulties and perplexities which in after-life will puzzle him. If manliness and self-reliance mean anything at all, surely they mean a realization of the world and its difficulties, and not merely a knowledge of a narrow and cloistered life. The discipline necessary to after-life is a self-discipline far different from blind obedience to orders; difficulties are solved not because there are rules on the subject, but by knowledge gained from personal experience of the results of certain acts. Adolescence is the time to gain this experience, to gain a knowledge of the environment of the world, to which life at the average boarding school has little or no resemblance. So long as there is no choice of action in the daily life of our schools, so long will they weaken and not strengthen the adolescent for his future.

The limits formed by school walls, within which most boys at boarding schools are confined, keep both mind and body from many wholesome explorations, and the discipline of being imprisoned within narrow bounds engenders a spirit of revolution which

in its turn requires additional discipline within the limits of the school boundaries. The reasons which the head master gives for the narrow confines within which he keeps his pupils are two—the moral and the physical. Morally, he tells the critic his pupils are not strong enough to face the various temptations of the outside world; physically, he says he fears to expose his boys to the chance of infection. The head master forgets that boys run both risks during holidays, and if he were faced with the fact would perhaps candidly admit that the bounds set to the boys' wanderings were made solely for his own peace of mind, and not for any improvement which such rules would achieve in his pupils' characters.

The argument that boys must be kept closely within school grounds because they are not fit to understand or resist outside evils is a poor one, for the very confinement within the school prevents any chance of the boy becoming fit to deal with temptations outside, and the only result of a narrow school life is to daily make him more unfit for evils which he must face sooner or later.

The physical excuse of infection is, of course, reasonable as it stands, and in large towns the danger may at times be considerable; but when we consider the matter a little further and balance the sexual perversion almost inevitable among adolescents in confined surroundings against the chance of measles, our belief in the head master's reasons may appear less forcible. In reality, both the physical and moral excuses are made to lighten the weight of the head master's responsibility in certain direc-

tions, and we are often unmindful of the greater and more serious responsibility which is being entailed.

Already in a small degree head masters are realizing that a state of quiet obedience to orders and external discipline by no means argues moral perfection, and that their moral platitudes are often as useless to their boys as the Judge's pious exhortations are to the criminal. The present adulation of the weak boy and the condemnation of the strong merely shows that the present environment does not allow the strong boy sufficient scope to develop. This adulation, inevitable under our present system, never appeals to the energetic spirits of the stronger boys, and they know that at heart the masters are not in sympathy with the weak and quiet pupil. In the past, however, schoolmasters have been too busy manufacturing slaves and automatons to realize that their business is to mould personalities, and that some individuals need a large scope for wholesome development.

In a more enlightened age we are not likely to shut up a hundred boys in a small community without any contact with the world outside, but if boys are still to be debarred from the outside world and its interest, then their own world must be a copy in miniature. There must be outlets and work to suit all natures and temperaments ; Greek, Latin, football, cricket, will still exist, but only for those who can develop the best that is in them by these means. The more a school is excluded from the world, the larger and more varied should be its interests.

To-day we have discovered that many boys find

means for self-realization and self-development through carpentry and gardening, and we are in great danger of placing these subjects on the pedestal formerly occupied by classics and mathematics. If we do this, no very appreciable progress will have been made. One golden rule is as absurd as another, and it is because of the variety, not the kind of subjects allowed, that each boy will be likely to find his own salvation.

We have not yet learned the diversity of human personalities, and until we realize this more fully no great progress can be hoped for. In years to come educationists will no doubt laugh at our present age as one which devoted its whole energy to the teaching of a science, and none to the development of the individual.

There are, I think, seven great principles, or rather realizations, on which the education of the future will rest.

The first principle that is beginning to dawn on the educational world, as it did some hundreds of years ago in the sphere of politics, is that self-government is the only kind of government that throws any credit on the governors or on the governed. Any despot with sufficient temporary power can rule a people with a broken will. At present few schoolmasters teach their pupils to produce as well as to obey laws. It is by such means alone that laws obtain a whole-hearted respect.

The second principle that will guide us is an increased faith in the child, and a belief that as we trust him, so his highest and noblest faculties will develop. Rousseau pointed out the burning

desire to learn and the rooted dislike of force which every adolescent possesses, but failed to fully realize that a child is trustworthy as far as he is accustomed to being trusted, and that despotic rules alone are disliked and disobeyed.

In the future our idea of discipline will change, self-assertion will be encouraged and never suppressed, and hope instead of fear will reign in our schools.

The fourth sign of our improved ideas of education will be the disappearance of that vicious circle in which to-day we punish a breach of discipline by setting up further and more exasperating forms of discipline. The quiet and well-ordered discipline of a school in which hundreds of rules are meekly obeyed will be universally condemned, and we shall not mistake it for a sign of high tone and morality. Although discipline will be always the watchword of the incompetent, it will be recognized also as the cloak for vice and mediocrity.

If it is true that in society criminality waits on civilization, it is certainly equally true in schools that immorality waits on discipline. The present boy is so controlled and so looked after in our boarding schools that he has a mind free to wander at will; in the future, when he looks after himself a little more, he will use more of his personal energy and have less time and desire to wander among the byways of life.

Another sign of a higher and clearer conception of education will be a complete change in our idea of what we should suppress in the adolescent and what allow. More sexual per-

version is due to the suppression of comparatively harmless acts and words than our present educationists dream of. No one would suggest that doubtful morality should be encouraged in word or deed, but before we decide to suppress a trivial allusion which our acquired sensitiveness condemns, we should always consider the consequences. A famous American student of the psychology of sexual perversion wrote the following: "Adolescent laughter is occasionally disgusting and often offends us, but if we realized how much potentiality for sexual evil evaporated with that laughter, we might restrain our condemnation, and be more frightened by its absence than its presence."

We are beginning to realize that in dealing with boys there are but two principles—toleration and intimacy or regulation and spying; and though for centuries we have chosen the latter, we are slowly but surely realizing the advantages of the former. Constant supervision and suspicion are already beginning to give place to a more healthy and wholesome atmosphere in our schools; the rôle of detective has never been a pleasant one for the schoolmaster, and we are beginning to follow the example of Ireland, and to condemn the system of spying among both masters and boys.

In some preparatory schools the public-school system is no longer slavishly imitated, and masters are living, sleeping, and eating with their boys. Such schools, although few in number, are already conspicuous for their wholesome tone, and their example should point the way to a healthier system of school management.

And, lastly, we shall in the future be better acquainted with what we may call the sexual physiology of school life—the influence of such things as alcohol, meat, and heat on sexual morality. Whatever may be desirable among adults, it is certain that during adolescence nothing should be done to increase sexual propensity; the time is not ripe for the maturer realizations of sexual emotion, and any increase of desire may often mean an increase of sexual perversion.

Although it is unusual to allow adolescents to drink spirits, beer is still common in many schools; it may not be so injurious in the middle of the day as in the evening, but there seems little reason why at any time we should use this certain method of increasing sexual desire among boys. There are many ways of strengthening a growing adolescent without endangering his sexual morality, and if a boy's nervous system is weak, any tonic which is likely to arouse his sexual feelings must be the worst possible.

The effect of meat closely resembles that of alcohol, and there are many forms of nourishment as strengthening as meat and much less sexually exciting. The reaction of parents against the semi-starvation which boys used to endure at boarding schools is no doubt excellent, but in advocating increased food we should guard against those forms of nourishment which excite the very emotions we wish most to suppress. The unappetizing meat which is still often a part of the school meal is frequently a blessing in disguise. Boys who are highly strung and most liable to sexual perversion

and to feel its consequences most seriously are usually those who crave most for meat; and while good nourishment is essential, we should not, in the direction of a flesh diet, exceed the amount necessary for normal development. If meat is allowed, as it often is, twice a day, the amount should be small, and none should be allowed after the midday meal. The amount of food of any kind should gradually decrease towards evening, and the boy who goes to bed moderately hungry is the boy who usually wakes most refreshed.

In regard to the effects of heat we have also suffered from an ignorance which has greatly hindered us in direct efforts to improve morality. Heat, especially at night, is most unhealthy during adolescence, and yet many schoolmasters, yielding to the requests of parents or out of regard to their own comfort, often keep classrooms and dormitories at a far higher temperature than is necessary or advisable. If our boys are delicate we are not likely to make them stronger by overheating their rooms, and rendering them liable to sexual desires and immoral perversions.

The head master who thoroughly understands the effects of alcohol, heat, and meat, will be possessed of the first essentials for an improvement in school morality; it is not, however, many masters who at present realize the environmental factors of morality, and how much external surroundings influence the form of self-assertion. At present the schoolmaster covers his ignorance both of the psychology and physiology of adolescence by a blind eulogy of discipline.

CHAPTER VI

SELF-ASSERTION : THE PSYCHOLOGIST'S ASPECT

he atmosphere of our schools—Examinations—Memory : its use and its abuse—The possibilities of self-assertion in various studies : Classics, mathematics, history and geography, handicraft, drawing, design, piano-playing, natural history, acting—A few conclusions.

THE ATMOSPHERE OF OUR LARGE PREPARATORY SCHOOLS.—There are few who, on entering one of our large preparatory schools for the first time, are not struck by the strange rarefied atmosphere that seems to prevail. The busy world with its thousand activities is but a few yards away, the constant roar of a great town may, perhaps, be heard in the distance, but the school knows none of its activities, sympathizes with none of its anxieties, appreciates neither its pleasures nor its pains. To some there may come a sense of loneliness, to others a feeling of peace ; some may sigh because they realize that for the moment sorrow and worry have been left outside ; others because they feel that the whole joyful activity of life has gone from them. But whether a sense of joy or sorrow predominates, there are few who enter a large boarding school without being conscious of the fact that the school wall divides them effectually for good or evil from all the myriad interests of the great world outside.

As the visitor turns to study the environment in which he finds himself, he discovers that the strangeness is largely due to the impersonal atmosphere which pervades our large boarding schools. Nothing in the school is of real interest to anybody, because everything is planned for the amusement or instruction of everybody : classes for work, teams for play, have not been chosen for particular boys ; the boys have been chosen for the class or team.

In our English idea of education schools are not places whither people go to learn ; they are establishments to which people are sent to be taught. To the preparatory school the boy is sent when he is ten, to the public school he is sent when he is fourteen, to the University he is sent when he is nineteen, and he is often still being sent somewhere when he is twenty-five or thirty. Occasionally an undergraduate at the University, whose self-assertive powers have not been entirely crushed, forgets that he is a parcel in the hands of carriers, and, imagining for a moment that he is a human being, breaks through the rules of the place in which he has been deposited. We, however, are careful not to forget that he is a parcel, and in the same way in which we sent him up to the University we now proceed to send him down. When we have received the delinquent once more, we are often puzzled as to his next destination ; but we never doubt for a moment that he must be sent somewhere, and that to allow him to direct his own life would be an irretrievable and foolish mistake. Sometimes a man or woman whose spirit has not been entirely crushed by being in the position of a parcel for twenty years, does decide to

go somewhere or do something, but usually our adolescent, although grown almost to maturity, humbly waits to be sent to a place which we have chosen, and which we think good.

The studies at the large preparatory schools are not arranged to capture the interest or curiosity of the boy; the subjects chosen are those which some unknown external authority has decided should interest him. To ask a boy of ten, fourteen, or even nineteen, what subjects he is interested in, and where he would like to study them, would be to show a weakness of parental character only permissible in England among the poorer classes. In American schools the spirit of life and energy compares strangely with the fact-megalomania and strange artificiality of our English ideas of education. We can trace the difference to two causes—the first concerns the masters, the second the boys.

“In America,” writes an educational authority whose experiences cover two continents, “school-masters are men first and masters second; they bring much of the atmosphere of the outside world into the classroom, and in technical subjects the professors are often men who, out of school hours, carry on the same profession which they teach. For this reason they are interested in their work, and draw out the intelligence of their pupils in a manner which the mere instiller of facts can never accomplish.”

The second factor which in America makes education far more real is that the pupils feel that their learning will soon be turned into tangible and pecuniary profit. The saying, “If thou wilt not

work, neither shalt thou eat," lies ingrained in the mind of American education. A wide education gives the grown man self-confidence in pursuits other than his own; he will often change his situation, methods, and profession at a moment's notice, and yet continue successfully in his career. Although Americans have often been accused of being ambitious and nothing else, the criticism is not so severe as it seems, for ambition carries many virtues with it, and prevents many vices from becoming dangerous. "In after-life," says Mr. Groser of the Moseley Commission, "the American's application of his early education is conspicuous. If I told my American lads half what I told my secretaries in England, I should at once have an opposition firm started on my own lines across the street."

Along narrow lines the spirit of ambition is sometimes encouraged in our schools in England, but if it deviates from the courses fixed by our traditions it receives little sympathy. It is a lamentable fact that the boy who is good at work is often a tame and uninteresting character, whom we try to admire, but secretly despise; while the clever law-breaker whom we punish openly we covertly adore. Willy-nilly, a boy inhales a subtle atmosphere from his teacher, and in spirit the master often joins his more intelligent pupils in despising the ideals of our present system of education.

EXAMINATIONS.—The system of examination has reigned so long in our ideas of school life that it will, no doubt, still exist for a considerable period; but it is at present receiving almost as much criticism in

England as in America, and the keener its critics, the more obvious become its faults, and the sooner must come its inevitable end. Even among adults we are discovering that the best men are not those who have been chosen by examinations, and there is a growing feeling that the great men in almost every branch of life have succeeded in spite of, and not because of, the examinations they were subjected to. "I got over both my examinations and my measles without any very permanent mental disturbance," writes one of our most learned educational authorities.

Although the vast majorities of educational scientists are unanimous in condemning examinations as the curse of education, there are several factors which stand in the way of reform. There is tradition and the knowledge that some, although not nearly all, of our great men have passed examinations creditably. There is personal convenience and the conviction of the lazy master that there is no better way of forming an opinion of a boy's capability. And there is the universal but illogical idea that the link between our various schools must necessarily be an examination. There are many masters who fully realize the present evils, but who refrain from any change through fear of handicapping the adolescent in his struggle for existence; they consider that it is better to adapt their pupils to an evil system which exists than to a good system which does not.

All the schools in England are at present so dependent on the system of examination that we must wait for reforms until they can take place in

several quarters at the same time. In the study of educational theory, however, we must take a synthetic view which ignores the practical barriers to progress, even when, as in this case, they are so far-reaching and universal. In such practical matters as the choosing of Government officials our blind faith in the examination is lessening, and although we must wait for a gradual change of public sentiment, the abolition of the examination is, in the opinion of most authorities, only a matter of time.

Examinations have been deemed an evil since the days of Dr. Arnold, and although he advocated a more personal system of selection as a substitute, he saw little hope of the change he desired. To-day the objections to examinations have been far more recognized, and even without a very great increase of teachers several schools have abolished the system with excellent results : the passage from one school to a more advanced one has been regulated by the general work of several years, and not by the number of marks obtained at a particular examination.

In America the system of accredited schools, in which all boys who have attained a certain standard are admitted to a more advanced school, has already done much to destroy the prevalence of examinations ; the arrangement has proved to have many advantages, and in the new system masters tend to regard the general ability of their class with far greater care, and no longer ruin the chances of the average boy by an excessive regard to a few precocious and abnormally clever pupils.

With the downfall of the examination will come also the end of the system of pecuniary rewards, and masters will have to train their boys for success in life instead of success in obtaining a scholarship. The task will be a far more formidable one. At present the scholarship boy knows a great deal, and can repeat what he is taught with an accuracy almost incredible; but when one has said that one has said all. The application of knowledge is to him an unknown science, and having omitted this essential part of his education, the knowledge of facts that we have taught him becomes mere lumber in after-life. It was, I think, Walter Pater who remarked that he only cared to talk to pass-men at the University, since the honour-men were so busy preparing their minds to yield the mental *pâté de fois gras* required by the examinations that they had no time for educating themselves.

There is a natural desire during adolescence to apply facts, and it has required the united effort of all the evil forces of our educational system to kill it. We have, however, been successful in our task. By concentrated and prolonged efforts, we have succeeded in stuffing so many facts into our adolescents that the machinery of their mind, once active and keen to make use of them, has by the time they are adults been hopelessly weakened and destroyed. It is only when our schools constantly combine the teaching of facts with their application, and when, while instilling knowledge, they keep the machinery of application in working order, that we shall have an adult who truly fulfils the promise of adolescence.

MEMORY: ITS USE AND ITS ABUSE.—The ability to learn quickly and to remember precisely is often due to an energy of mind which, if allowed to make use of facts instead of merely to learn them, would show considerable capability. Memory, however, is a good servant but a bad master, and when once the idea of a good memory loses its position of servant and is established in the child's mind as an end in itself, a subtle change takes place; the mere effort of receiving facts and giving them out seems to afford unqualified satisfaction to school teachers and parents alike, and the adolescent slowly but surely loses the ability to create new ideas out of the association of the facts which he learns. Self-expression may find covert outlets, as we have shewn in the previous chapters, but a great amount of the energy which might be expended in linking facts in reasonable and perhaps original association is wasted in the barren but often difficult task of remembering their disconnected and unapplied existence. The whole being of the adolescent becomes a simple automaton, and this he remains during the whole of his adult life. Facts are insisted on to such an extent that the reason for their remembrance is obliterated from the mind of both the master and pupil.

The man who is used to remembering facts because he has made use of them, and has associated them with other facts which he has learnt, is like a fisher possessed of a net. When his work necessitates an effort of memory, he lets his net down into his sea of knowledge. Perhaps he does not realize exactly what fact he wishes to know, or even precisely

where it lies, but he knows the neighbourhood in which facts useful to his purpose are likely to exist. Slowly and carefully he sweeps his net along, and gathers, closely entwined, the facts that are likely to be useful and connected with the work he has in hand. He may be slow in landing the haul, his memory may not be quick, but at last the facts are all before him ready for his use, and connected by the net which his intelligence has woven.

The man possessed of what is usually termed a good memory has no net of reason by which he captures the facts which he wishes to remember; he would be puzzled by the haul, even if he had the intelligence to land all the facts connected with his work; he fishes with a line on which is fixed the exact bait to capture the fact he wants, and nothing more. Into the sea of facts he has once learnt his line is lowered, and as if by magic the fact he wishes lies bare and glistening at his feet, with not the smallest piece of seaweed to trace the region of thought whence it came. Such a memory is the product of a system of examination; and although the possessor of a good memory is an adept at producing a fact at a moment's notice, his ability is exhausted in the single feat. It is to the man with the net alone that the joy of unexpected discovery belongs. He hauls in many facts, only half-conscious of their ultimate use; almost by instinct his net of reason brings back to consciousness all the facts in the region which he is exploring.

There are many subjects in which an automatic memory seems more essential than the more conscious memory that recalls facts from their close

association, and the results which they have helped to obtain. But for the increasing joy of humanity, which always loves to reason and discover, we hope these subjects will steadily decrease with the invention of machinery, and that human intelligence will be left freer to perform tasks more suited to its best capabilities.

Whether this dream be realized or not, there is one important fallacy in education which should be exposed ruthlessly. Persons ignorant alike of psychology and of education often state that certain lessons, although useless in themselves, train the memory ; the statement suggests that automatic training of memory encourages the development of that higher form of memory which relies on association : in reality it does the exact reverse. The fallacy owes its origin to the strange idea that an automatic memory is a thing to be cultivated for itself, and not merely a convenience which should only be used when no more useful and rational method of remembrance is available. To train the memory on a subject that does not interest the adolescent is usually to train the memory on a subject which in his mind is linked with few others, and therefore to cultivate just that sort of automatic and detached memory which leads to the utter annihilation of any original, rational, or progressive thought.

The enormous amount of rules of grammar and of syntax which are taught for years at our boys' schools before any real translation is attempted is a remarkable instance of the kind of work which requires a good automatic memory and little else.

If a class of boys were asked why the Latin word "regina" was feminine, nearly all would answer, "Because words ending in 'a' of the first declension are feminine;" there would be few, probably, who would even have the intelligence to remark that the word means "queen," and that queens were usually women. The boy's own method of retaining words and their gender would often be more useful to himself than the rules instilled by the master, but when a boy tries to invent or realize the connection of words he is liable to make grave mistakes, and the master, unwilling to depart from a rule of thumb in his opinion perfectly satisfactory, suppresses any sign of originality on the part of the adolescent who desires to think for himself. When we have once taught schoolmasters that remembering is not thinking, but is often the exact reverse, we shall have gone a great way not only towards an ideal education, but towards the wider, freer, and more rapid growth of science and knowledge.

If we glance for a moment at any of the classical or mathematical papers set at our preparatory schools, and based on the entrance examinations to the public schools, we shall observe that practically every paper is set to test automatic memory and nothing else. Perhaps the questions are intended to occupy an hour, and they are twelve in number. The boy runs his eye down the paper in a few minutes. If he has a good automatic memory the answer to each question occurs to him at once, and but for the physical task of writing, his work is over; the memory he used was devoid of practically all intellectual thought: the answer came at once,

with no hesitation and with little connection with other facts. If, on the other hand, he does not remember the answer to the questions in the paper, his task is equally short. Anybody gifted with an automatic memory will agree that if the fact required is not remembered at once further thought is usually fruitless. The automatic thinker has failed to find the answer he wants ; he is ignorant of facts with which it is connected, and he therefore does not know the region in which to continue the search.

There is little doubt that if the school lessons were connected with each other, and not completely detached, as they are at present, there would be less automatic memory of facts, more connected thought, and a greater unity of purpose than exists at present. "The use of a microscope," said Goethe, "impairs the use of the normal eye," and much of our school work is done with a microscope, at an age when study should be broad and synthetic. The boy who from ten to twenty-two has studied nothing but classics or mathematics turns a partially developed mind to the world outside when he is at last confronted with it. The social problems around us are daily demanding a more synthetic education from all classes in the community, while the general wisdom of our upper classes depends rather on how little instead of how much attention they have paid to the narrow field of school studies which is almost invariably their lot.

When we say that in Germany and Switzerland education is more practical than in England, we merely mean that they have discovered that the

adolescent must lead the way, and that education must follow; that the adolescent must not be made, as in this country, the slave of an educational system. No method of education is in itself "practical"; what is of interest to the boy and develops to the full his latent talents—that, and that only, will be a practical education for his future life.

There is, however, another and equally important way in which the word "practical" is used in education. When some of our greatest educational authorities contend that teaching must be practical, they mean that after every lesson which an adolescent is given there must always follow some immediate application of the knowledge he has acquired; some act of thought, of self-realization and self-expression, must be connected with every paper that is set, and almost every question that is asked.

At this point we come face to face with the fact-megalomaniacs; they contend that the young adolescent knows so little that he must be taught facts, again facts, and again more facts, before he can venture on any ideas of his own, or on any practical result of what he is learning. Such educationists generally consider the child's mind much more empty than it really is, and they forget the education that takes place out of school; yet, if I were teaching a child the first fact he ever knew, I should insist on some rational application of the result of the fact I had just taught. If the best possible mind is to be produced, it is a great mistake to have periods of prolonged preparation devoted to the absorption of endless facts, which are only to be used

in the distant future and for some vague and half-realized purpose. The natural state of mind during adolescence is most unsuited for this mode of instruction. If we train the adolescent successfully to absorb facts without using them, we handicap him very seriously in after-life; if we fail in our task, we imbue him with a false idea of learning and a hatred of study which he will probably never lose as long as he lives. During adolescence a boy has a vast fund of creative energy and an inquiring mind, two of the greatest assets for a real education. He may at first prefer to watch effects rather than to study causes, but if we link the two together we shall probably find that he appreciates both, and that we alone were stopping his innate desire to learn. It is the fact allied to a definite purpose that occupies an honoured position in the adolescent mind.

THE POSSIBILITIES OF SELF-ASSERTION IN VARIOUS STUDIES.—There are certain activities of mind and body that appear to the casual observer to form a more ready means for adolescent self-assertion than others; but the difference is chiefly in the mind of the observer. The matter rests on the personality of the boy or girl. In all studies some adolescents can find outlets for their inquiring minds and desire for self-realization, and there is no study in which all adolescents will find an equal outlet for the all-powerful energy which craves for expression; yet, apart from the personal element which is so large a factor, there is little doubt that the manner of presenting almost every subject to the adolescent is capable of a very great improvement.

Classics.—In no department of education is there a greater need for a revision of method than in the teaching of classics. At the preparatory school the whole of the hour devoted to translation is given over to the word for word translation of short passages from Greek or Latin authors; few would deny that quite half the time should be devoted to an attempt to grasp the spirit of the age, the character of the author, and the ideas underlying the particular work which is being translated.

The spirit of the classical period, appreciation of which is really the sole object of learning the language, is completely lost sight of when the whole time allotted to classics is spent in dreary translations of Xenophon's forced marches, or a vain attempt to grasp the intricate Greek of the "Œdipus Tyrannus." Some affirm that the atmosphere of the age could well be grasped by reading English translations of the works, but such arguments are powerless when the upholders of the classics affirm that a subtle training is obtained through the actual translation of Greek and Latin, which no other study can give. Yet, whatever may be the power of this subtle influence, there is little doubt that the actual construing should be daily enlivened by a mastery of the spirit of what is being translated; it is surely patent to all that a discussion on the thoughts of, for instance, Marcus Aurelius and Plato should form a necessary adjunct to the bare and often soulless translations of their writings which to-day is all that is required. Such discussions would give a show of reason for the study of a dead language, a reason seldom grasped by the boy at the pre-

paratory school; and although "boys trained in Latin may not be any better at keeping appointments" (*Times*, January 2, 1912), they would at least be conscious of the reasons of their elders for forcing these studies upon them.

However important Latin prose and Greek verse may be to adolescent development, little benefit will be obtained from their study if English prose and poetry are not studied at the same time. At present so little attention is given to English in schools that the boy who translates his Greek and Latin with greatest ease often renders it into a language of which he knows little, and gets the minimum of real meaning from his translation.

Mathematics.—In mathematics improvements have already begun, arbitrary rules need no longer be learnt, and the problems which teach the boy to apply his knowledge already form a conspicuous part of most papers, even of the most elementary kind. That the study might be made more alive by its association with the pocket-money which every boy ought to possess seems probable. The management of money generally comes far too suddenly and unexpectedly among our boys and girls, and if mathematics and pocket-money were closely allied, the former might become more interesting and the latter more carefully administered.

It seems probable, also, that mathematics might be allied with social questions, such as the selling of the products of industry and the idea of contract, both of which should certainly form a real part of the training of the boy in the higher forms of preparatory

schools. At present it might be paradoxical to teach the relationship of apprentice to master and the law of contract to our schoolboys, whose life is regulated by a purely despotic rule with all the power in the hands of one party. Perhaps, however, an idea of mutual benefit might creep in with an appreciation of free contract, and the position of master and boy become more natural. If economics were taught both theoretically and practically in school, the boys and girls of the future might grasp the fact that self-realization is often best obtained by obedience to voluntary contract, and might leave their schools with an idea of mutual contract and voluntary obedience instead of that spirit of rebellion against all authority, which is so marked a sign of the age. Both the directing and the working classes could derive nothing but benefit from a study of contract and the actual formation of agreements during their school-days.

History and Geography. — Our public-school examination papers do not encourage boys to spend much time in the study of history or geography; both could probably be made more real and useful by a connection with other studies and with the facts of life, and in this way the boy might be trained to use his intellect, thought, and observation, rather than his memory only. Historical geography and geographical history should both be taught, and both could be connected with classical studies by maps of the towns and countries described.

A map of the school and of the surrounding country, if made by the boy himself, gives a true

appreciation of what maps are, obtainable in no other way.

Handicraft.—It is in creative work, however, that the average adolescent finds more easily an outlet for his self-assertive cravings ; there is a spirit in handicraft which appeals peculiarly to the creative mind, and if this same spirit could be instilled into other studies, they would soon appear equally attractive to many adolescents. There is at present a grave danger of supposing that it is handicraft itself that is essentially captivating to the young ; this is true sometimes, but by no means invariably, and we must realize that it is the spirit of this work rather than its particular form which makes it stand out so prominently among the various occupations of adolescence.

Many boys find delight in carpentering and other forms of handicraft, but golden rules in favour of these subjects are as dangerous as any others. The means by which a boy can best develop the talent he possesses will never be a subject on which we can generalize. Many adolescents spend as bored and profitless a time at the carpenter's bench as they did formerly at the Latin and Greek studies which a past generation held essential ; for the wealthy classes especially, carpentering and handicraft often form part of the useless lumber of facts and learning which, having no connection with adult life, are soon thrown on the scrap-heap of knowledge.

Drawing.—In drawing many adolescents might obtain a joyful expression of their feelings ; but if drawing were made from living models instead of dull casts, the work would achieve an amount of self-

realization only a fraction of which is obtained under the present system. The amount of character that even the uneducated draughtsman displays in his drawings forms an adequate testimony to the individuality which drawing undoubtedly calls forth. Copying from other drawings should never be allowed unless we desire the future generation to grow up with a fixed and definite idea of life gleaned from the perception of others—a generation who, like our present elementary school children, often firmly believe that a cup can only be drawn in one position.

Design.—Design is another medium for self-expression of which we take little advantage in our poorer schools, and none at all in our large preparatory or public schools. “The consciousness of power,” writes Mr. Seth Coward, “which a boy obtains in producing a good design overflows all his other work. Some timid, hesitating lads have been simply transformed intellectually under its influence. Such a boy no longer does merely what he is told; he works because he enjoys it, because he feels that by work he can achieve something.” Personally, I believe that with suitable boys and educated masters such a spirit might be instilled into almost every form of work and play, and that Mr. Coward merely shows us what has already been done in promoting self-expression in one particular direction.

Piano-Playing.—Piano-playing, even if no great musical ability is displayed, has already been discovered to be a ready and easy means for the adolescent to realize and express himself. The drudgery may be soon got over if a competent teacher is

employed, and piano-playing, even in a simple form, is an admirable outlet for those adolescent cravings the healthy satisfaction of which should be our chief duty.

Natural History.—Our appreciation of the value of natural history, or of what we call Nature-study, is growing daily, and our belief in it is probably developing disproportionately to its value. The study is useful, but only to those interested. Some adolescents have found happy escapes from a classical or mathematical training in either handicraft or natural history, and it is extraordinary how long the latter has been omitted from almost every school curriculum. There are, however, probably just as few who find the best possible means of self-development in handicraft and Nature-study as in classics or mathematics, and if we set up four studies where we before had only two, we must not be blinded to the deficiency of such an improvement, and must ever strive for an even greater range of opportunity.

Acting.—The last, but by no means the least important, means of self-expression which I shall treat in this chapter is the drama; in plays we have both a means of teaching history and a method of self-realization almost unlimited. For boys and girls it is equally suitable, and if both act together, a legitimate outlet may be found for feelings that, if suppressed, often become perverted. At present masters are often apt to choose plays either far below or far above the comprehension of the adolescent; and although too simple a play fails to give a useful opportunity for self-expression, there is probably more danger in the opposite direction.

Plays are chosen far beyond the comprehension of the actors in order to satisfy the maturer tastes of the parents; plays such as "The Twilight of the Gods," full of a Homeric or Maeterlinckian tone, offer far less satisfaction for the self-assertion of young actors than the simpler and more direct drama. The simpler meaning in such plays is often beneath, and the subtler meaning above, the comprehension of the adolescent.

Some excellent books have been written giving suggestions for historical plays, and if the boys and girls were allowed to undertake everything connected with the performance, the good effect would not be limited to the acting itself—painting, carpentering, dressmaking, singing, all form part of stage-management—and the play would in many ways be a useful change from the dull and unimaginative pursuits of the school régime.

A FEW CONCLUSIONS.—We have found that it is not easy to generalize on the subjects which offer the greatest possibilities for self-expression; different pursuits please different adolescents, and the matter will always remain to a great extent a personal one. What can alone be done, and what this chapter has tried to show, is the extent to which we have already been able to make various studies a real means for self-assertion, and not a mere stifling of a desire for self-expression by an excessive insistence on facts.

It is important to realize that the keen, healthy-minded, though unathletic, boy is not so rare a phenomenon as is supposed, and that if no interest

is taken in the play and work we provide, the fault may very likely be our own. The root of much of the loafing so conspicuous in many schools is due far more to the failure of the environment to interest than the desire of the boy to loaf. Idling is not a characteristic of adolescence, and, if it exists, it is not cured by forced activities. It is by encouraging, instead of suppressing, voluntary and free pursuits that idleness in a school will cease to exist. The school library, which should form an admirable outlet for the natural tastes of some adolescents, is too often kept for pupils selected for the ability they have already shown, and who are not necessarily those who most need it. A library with the widest possible range of subjects should be open to every boy who cares to use it.

Every other question of school life should be sacrificed to giving the adolescent a wide sphere for the satisfaction of his healthy desire for self-development; there is no matter, however important, that should have precedence of this consideration. By healthy self-expression and by healthy self-realization all that is best in the boy is alone developed, and by allowing him to act for himself all that is worst is frequently suppressed.

We must not suppose that it is only during adolescence that the importance of self-expression becomes evident; if it is of the utmost importance to employ the mind with interesting and vital occupations when sexual desires are dawning, and seek to attract all the attention, surely it is equally important to have the citadel of the mind occupied with interesting occupations before the dawn of

those desires whose direct satisfaction must be turned to indirect use by a "long-circuit" of their energy. If the presence of the opposite sex in schools is going to lead, as it has already done in America, to the "long-circuit" of sexual desire and to the desire for wholesome self-expression, instead of the senseless and immediate satisfaction of desire, then surely, for this reason, if for no other, we should change our system, and educate our boys and girls together.

And, lastly, let us consider the daily life of the healthy boy from the point of view of his desire for self-realization and for self-expression. The adolescent rises in the morning anxious for new experience and craving for self-expression. What is our duty in providing occupation? Is it to see that the adolescent is taught cricket and football, Greek and Latin, or is it to insure that the forces which crave for expression are exhausted in some healthy interest by the end of the day? If we assent to the latter object, we shall see that the organized work and organized play have done little to satisfy the desire which lies at the root of every individual—the wish to do something personal, perhaps secret, and to be an individual. Happy the boy who when the day is over has fully expressed himself, and, having exhausted all his latent energy, has a wholesome desire to give himself to that negation of all self, sleep. Unhappy the adolescent who during the day has been taught much and has found out nothing, and who has to discover in moral depravity and sexual perversity an outlet to his real self which until nightfall has been denied him.

We have often weakened his nervous system by a constant attention foreign to the period of adolescence, but have left his personal energy unsatisfied.

When the desire for self-realization receives no wholesome outlet, and the boy realizes that his powers are only exercised in illegitimate pursuits, he loses all the self-respect and personal pride which is at the root of all healthy development and wholesome manhood.

CHAPTER VII

SELF-ASSERTION : THE PHYSIOLOGICAL ASPECT

The trained athlete—Team games—The attempt to manufacture self-expression—Pleasure and self-realization—Laughter—Swimming—The scout movement—Over-fatigue—Chemical activities and personal interest.

THE TRAINED ATHLETE.—In Sweden there is a coveted badge for athletics, which is only given to those who can show an all-round excellence sustained for a considerable period, and, although the owners may socially be perfect citizens, the principle must necessarily rob athleticism of much of its personal self-assertion. The trained athlete may be an excellent study to the artist or to the medical student, but to the educationists, whose desire is to develop from within and not from without, he must be almost entirely devoid of the most important qualities of man. There are boys whose most admirable powers of self-realization are displayed by devoting themselves to the training of their bodies, in which a fine display of muscle is indeed the expression of the best that is in them ; the majority of boys, however, imitate the effect of a desire for muscular self-expression without the real delight in bodily self-realization by which alone athleticism is kept clean and wholesome.

The whole physiological side of education suffers from a mistaken belief that athleticism is a thing good in itself, and not merely a form of self-expression which a section of boys in every school may possibly choose to adopt. The benefit of athletics is not to be judged by the prowess obtained in particular sports, but by the amount of the self-realization which the adolescent is able to obtain. The desire for self-assertion lies much deeper than the physical fact of athleticism, and, although the latter may be the result of the former, there is no necessary relation of cause and effect.

TEAM GAMES.—A cricket or football team may consist of boys all innately keen on ball games who of their own accord have formed an eleven from a desire for excellence, towards which all their craving for self-expression tends; it may, on the other hand, be a collection of boys carefully gathered together and drilled in the fixed laws of the game by a master who is incapable even of grasping the meaning of the word “self-realization.” Outwardly the two teams may be equally good; the character of the individual boys alone shows whether the exercise is absorbing all the energy which craves for expression, or is merely a passing tribute on the part of the players to custom or circumstance. It has already been shown how athleticism, unless it is founded on a real desire for self-expression in that direction, seems to further rather than hinder moral perversion. At present it seems almost impossible to judge whether prowess in the cricket or football field is a wholesome expression of superfluous energy or

merely a possible accompaniment of perversion and immorality.

Athleticism must always remain one of the outlets for adolescent energy, but it should rest with each individual whether advantage is taken of the attractions it offers. The boy may choose to develop his arms and legs by cricket or football for two reasons : his other powers may not be so capable of growth, or a better stimulus to these pursuits may have been applied. If the first is the case, we are wisely giving the adolescent the means for developing what his nature craves for, but if he takes to games merely from want of stimuli in other directions, we may produce the worst evils of the ancient athletes. We must be quite sure that we have applied equal stimuli in other directions before we are satisfied that cricket and football have been taken up because they are really the means by which the adolescent wishes to express his personality.

The boy who is offered Greek or football will probably decide to choose the latter, but this may be only a choice of evils. The narrow life and the small range of available pursuits which are such striking features of our school life often forces the adolescent to take up a pursuit which does not really satisfy all his energy ; much of the cravings of his real self are left idle, and liable to instant capture by any passing whim. Games and sports are learnt and practised almost automatically, while his highest energy flows into doubtful and hidden channels.

The belief in the heart of masters that unless a boy plays cricket or football with moderate pro-

iciency he is to be distrusted, forces many from pure expedience to play these games. Such prejudices narrow even more than necessary the life of our preparatory schools, and the effects of narrowing the interests of boys at a time when every possible outlet should be given to their craving for new discovery is beyond the belief of those who have not experienced it. When one reads in the educational Reports published by the British Government a few years ago that 69 per cent. of the preparatory schools which contain boys from ten to fifteen regulate the amount of chocolates that they may eat, one marvels that our adolescent grows up with any sense of self-respect and responsibility. How invaluable a little over-indulgence and the consequent voluntary abstinence would be!

Considering the education we give our adolescents, I think that the extent to which they indulge their animal desires when they leave school is hardly in excess of what we might expect; the masters who although condemning the evils, uphold the system which produces them are the most to blame.

THE ATTEMPT TO MANUFACTURE SELF-EXPRESSION.—The mockery of self-expression which we so often see in our preparatory schools is at present deceiving less and less the more acute and educated parents. One example will suffice to show the extent to which our schoolmasters attempt to manufacture the spontaneous activity which a more enlightened age will consider the highest and holiest thing in nature. The head master of a large boarding school once realized with considerable per-

ception and truth that cheering on the part of boys showed a hearty and wholesome display of energy and interest. The conditions of the school were not, however, those which fostered spontaneous activity, and at speech-days his boys were shy, diffident, and seldom disposed to cheer with heartiness. To go to the root of the various factors which caused this lack of cheering was a task for which the head master had neither the time, ability, nor, probably, the desire. He thought, therefore, of a plan which was easy and almost sure of success : he taught the boys to cheer loudly and heartily when parents were present, at times which he and other masters might consider suitable. At a given moment during speech-day the master gave the signal, and the boys gave vent to what the unenlightened parents were supposed to believe was spontaneous cheering. The result was a study for all interested in education. The cheering was loud—the head master had commanded it to be. The cheering was long—it had been so ordered ; but there were only two boys who were giving vent to their spontaneous feelings, and these, with their hands over their mouths, were smothering their laughter in a corner of the schoolroom.

It is, perhaps, from such examples that one obtains a clear insight into the difference between true self-realization and the worthless imitation so often existing under our present system of education.

PLEASURE AND SELF-REALIZATION.—Mr. Spiller, in his work "The Mind of Man," has defined pleasure as an excitability which can be consciously controlled by the individual who is experiencing it,

and pain as an excitability over which the individual has no conscious control. If we allow that a pleasurable method of activity is also the best, we find from Mr. Spiller's definition that it can only be obtained by allowing the pupil, and not the master, to control and regulate the action. Experienced teachers seem almost unanimous in accepting this definition of joyful work, and agree that the amount of pleasure which a boy or girl experiences in any task depends whether it arises from an inward desire to learn or from the outward force of inevitable circumstances.

Sir Arthur Mitchell, in dealing with the most elementary examples of self-assertion, which to the casual observer appear more obviously spontaneous than the more complicated acts and thoughts of after-life, finds a stumbling-block when he investigates the question of the effects of tickling. In his book on "Dreaming, Laughing, and Blushing," Sir Arthur Mitchell states that though tickling produces laughter, and is a source of obvious enjoyment to many who ask to be tickled, it is sometimes most painful, and has even been known to cause death. Sir Arthur Mitchell would have had this difficulty solved if he had realized that tickling is in itself neither painful nor pleasurable, and that its effects on the individual depend entirely on Mr. Spiller's analysis of pleasure and pain.

In the light of this definition the question of tickling becomes at once clear and simple. The individual experiences the pleasurable sensation of being tickled so long as he is certain that a direct appeal to the person tickling will produce a cessation

of the feeling ; when, however, this certainty is dispelled, and cessation or continuance is discovered to be entirely outside the victim's control, then the feeling of pleasure gives way to that of pain. By following this argument a little further, we understand in a new and clear light not only the joy of the masochist, but also of the saint who suffers voluntary martyrdom for his cause. An atheist caught by savages might suffer exactly the same tortures as a missionary captured by hostile natives, yet it has been often shown that in the saint endurance of voluntary suffering produces pleasure rather than pain, while the atheist who is tortured against his will suffers pain unalloyed with pleasure.

LAUGHTER.—Without entering into the question of whether laughter is, according to Hobbes, the sudden glory of an appreciation of the inferiority of others, or merely the rejoicing over the discovery of a former inferiority in ourselves, there is little doubt that it is a wholesome expression of self-assertion, and, being quickly conceived and quickly expressed, it naturally appeals more to the adolescent than forms of self-realization which require a more prolonged concentration of thought.

The lack of laughter in our games is no doubt one of the most striking features of our school life, and it may be a sign that, although apparently more devoted to games than the foreigner, less of our real self finds expression in them. The system on which we organize our school games and sports no doubt suffers from much the same faults as our system of work and instruction ; organization has replaced

spontaneity, and joy is often absent in the playing-field as in the classroom. Rules are necessary both in work and play, but only when they are self-made will they help to develop individual thought and self-reliant action.

Many authorities who believe in team games, and look upon discipline as coming from without and not from within, imagine that the mutual dependence of the various members of a cricket or football team has a wholesome influence on after-life. It is doubtful, however, whether the co-ordinate action in a game of football or cricket really produces a greater unselfishness and realization of the rights of others than the more individual action in tennis or golf.

The general morality of a school is certainly better judged by the number of wholesome spontaneous acts which appear openly on the surface than by the prowess at work and play organized by others, and which often requires the unhealthy suppression of adolescent instincts. Laughter is seldom feigned during adolescence, and its presence in games is often a sign of continued and live interest. Athletics loses the whole of its wholesome influence when personal thought and effort disappear, and its feats become almost automatisms.

In the "fooling" of the schoolroom laughter often rings in a truer and freer spirit than in the organized sports of the playing-field; in the carrying out of personal hobbies supervised but not directed by the master the most wholesome atmosphere no doubt prevails; the evil which surrounds the defeated warrior or the triumphant conqueror in the organized sports of to-day is conspicuously absent when

boys are left to the free regulation of their own pursuits.

SWIMMING.—In swimming more than in any other sport the adolescent can give vent to his energy in the freest and most personal manner possible. The good effects of swimming have long been recognized, and we have frequently realized its excellent moral influence, but it is only within the last few years that we have begun to understand its psychological as well as its physiological value. We are learning that it is not only the physical exercise in swimming that is healthy, but also the free and unrestrained evaporation of mental energy which this sport alone allows.

I remember well at my own preparatory school there was an hour in the morning when those who had worked well were allowed to swim, while those who had failed to satisfy their masters were compelled to drill. There were continual complaints of bullying during playtime, and much was being done to try and stop it, but the masters were too busy in suppressing results to think for a moment of studying causes. If any master had been interested in the causes of bullying he would have found plenty of food for reflection in the playground at twelve o'clock. The boys who had been drilled for an hour as a punishment came exasperated from the drill-ground, and at once set upon the first small boys they met. The contingent from the swimming-bath had healthily exhausted all their desire for self-expression ; they were in no mood for bullying or ragging. Both the boys from the swimming-bath and the boys

from the drill-ground had vigorously exercised their bodies, but the former only had obtained a wholesome outlet for the self which craved for expression ; in the minds of the boys from the drill-ground the unsatisfied desire for self-assertion still fermented.

A boy cannot be made to swim in the same way as he can be made to drill ; his actions must be more really his own. At first a little tact may have to be used to enable the boy to enter the swimming-bath of his own free-will, and there are a few for whom a judicious direction of desire is necessary. When once, however, the boy or girl is at home in the water, there is probably no sphere in which the desire for self-assertion finds such full and free expression. In the learning as well as the accomplishment of the task of swimming there is a necessary self-development which no outward control can possibly crush or hinder.

The open swimming-bath, which is used only a few days a week in summer, is comparatively 'useless ; it is during the wet, dreary days of winter that the boy finds his outlets narrowed, his individuality cramped, and many attractive evils suggesting themselves. The small sum which Mr. Dowding in the Government Reports suggests as sufficient for a covered swimming-bath, moderately heated, would surely be well spent by every head master who wishes to suppress the causes as well as the effects of immorality.

The school swimming-bath, as Mr. Dowding suggests, should be conspicuous and public ; it should occupy a proud and not a hidden position

in the school. Visitors should stroll in and out at will, and all feeling of shame and privacy should be absent. The swimming competitions should be one of the most important events in the school winter calendar, and the prizes should be distributed by a prominent individual whom all respect. The bath should have no dressing-rooms, and if the head master is doubtful of his pupils, there is the greater reason for publicity. Even in criminal reformatories public opinion is found to be the surest guardian of morality and good behaviour, and many questionable actions and doubtful conversations take place in private which would naturally evaporate in an open atmosphere.

"The daily swim," writes Mr. Dowding, "has a moral influence far surpassing its physical effect in value. The decency of the clad or secluded is negative, but the decency of the unashamedly naked is positive." No one who has had any experience of adolescents can deny that innocence does not consist in ignorance, but rather in the right assimilation of knowledge. Morality in schools is not achieved by the mere absence of perverted knowledge, but by a positive moral attitude towards the facts of bodily growth and development. If, as Mr. Dowding assures us, his boys chat with him equally unconcerned whether clad or naked, then surely his school should be an object of envy and an example of excellence to every head master in England.

THE SCOUT MOVEMENT.—One of the difficulties of meeting the requirements which healthy develop-

ment demands is that the master must be constantly providing an environment of which the adolescent must make spontaneous use. He is obliged to be arranging wholesome work or games, the initiation and organization of which he must leave as far as possible to his pupils. A genuine attempt to provide wholesome outlets for the spirit of adventure and the desire for self-expression has been made by General Baden-Powell in his suggestion of the scout movement. Boys are not commanded to join the scouts, and they can leave them at will. They enter the scout brigade as an individual enters a profession, in the hope that they will find a means of developing their character in the direction to which their desires point.

From an educational point of view the whole movement of the Boy Scouts depends for its success on the amount of freedom and activity which it allows to its members. In so far as the scout-master leaves the initiation of games and expeditions to the boys, and approaches them as a helper and not a teacher, so far will the scout work do good and be appreciated by the most intelligent and best type of boy ; but in so far as the scout movement merely provides a slightly more interesting form of drill, so far will it be despised by the boy whose active spirit craves for true self-realization. Many a boy would join the scout movement if he could feel more assured that he was going to be taught how he could satisfy his desires, and was not merely going to be told what he ought to learn. Although many of the pursuits suggested by General Baden-Powell adapt boys to a colonial

life which they have no intention of leading, the general occupations of the scouts form an admirable and unique outlet for the energetic cravings of many adolescents.

The fact that the unfortunate boy caged in a large preparatory school and seldom allowed out without a master could never become such a wholesome thing as a scout may emphasize the absurdity of our present system. Even the boy at Westminster must read with a cynical smile the suggestions of General Baden-Powell when he reflects that if he crosses Victoria Street he will be punished for being out of bounds. The middle-class boy who has not the misfortune of being imprisoned in a boarding school of our present type can alone take advantage of the scout movement, although it is just this boy whose comparative morality makes self-absorbing pursuits less necessary. For the exploring spirit of the boy imprisoned in the boarding school immorality seems the only outlet. The pluck and foresight which a walk from London to Manchester without provender or money produces is badly needed in our large preparatory and public schools. Self-reliance can never be taught when every task is guided and controlled from outside, and until the head masters of our large boarding schools realize that it is only in the performance of voluntary and unguided actions that real growth takes place, there can be no improvement in the education of the wealthier sections of the community. It is the freedom that in the United States is allowed in criminal colonies which is wanted in our large boarding schools. Obedience may be a good training for citizenship,

but it is not the only training which a useful citizen requires. A spirit of rational thought and self-reliance is quite as important a factor in a democracy as the ability to obey blindly the will of others.

OVER-FATIGUE.—One of the chief secondary advantages of activities which are self-imposed is that the danger of over-fatigue vanishes. Pathological fatigue seldom comes from too much purely voluntary work of brain or body ; work when self-controlled is regulated by a natural automatic break which causes the adolescent to leave off work when he is tired ; cases of exhaustion and of overwork can nearly always be traced to external pressure, to forcing development instead of allowing growth. The fears of parents and masters as to over-fatigue are due to the fact that they are directing an individual of which they cannot have any adequate knowledge. The task insisted on may be too prolonged or too hard, or, what is as great an evil, not sufficient for the power of the adolescent.

If the work during adolescence were self-directed, not only would the dangers of over-fatigue be lessened, but the actual output of work without fatigue would be greater. It is a well-known fact among all workers that self-directed efforts often do not impose nearly so much nervous strain as the constant obedience to the commands of others ; when the manner and exact time of work is directed by an outside power, work does not seem to proceed as easily or as healthily as if self-imposed. The healthy adolescent is usually tired more from the quality than the quantity of

his work ; he is possessed of an almost limitless activity in matters that interest him. When we grasp these facts more fully and allow the adolescent to work on lines of self-realization, we shall find that his power of concentration is greatly increased by the pleasure he feels in his work, and that the danger of both moral perversion and nervous exhaustion is reduced to a minimum.

CHEMICAL ACTIVITIES AND PERSONAL INTEREST.
—Our desire should be to allow a full expenditure of energy during adolescence without an undue exhaustion of the nervous system. If we investigate cases of nervous breakdown during adolescence we often find that it is the manner of study rather than the amount of work that is the cause, and this is as true physiologically as psychologically. The form of exercise most convenient to the master is seldom the best for the adolescent. The most beneficent result of exercise is the increased flow of blood and the rapid elimination of waste products, and such chemical activities are probably due far more to the activity of the brain produced by real interest than to the amount of actual bodily work which may be apparent.

CHAPTER VIII

FUTURE IDEALS

The improved type of master—The effect of a rational master on the adolescent—Morality and the realization of civic life—Religion.

THE IMPROVED TYPE OF MASTER.—In the past educational progress has been hindered by our rigid belief in the antagonism between instinct and morality. It will not be long before we realize that the instincts inherent in human nature are in themselves neither good nor evil—that they are merely vague cravings and half-formed wishes, whose character has still to be developed. The differences which we supposed existed between instinct and morality will soon be lost in the discovery that instinct is too fundamental to be either moral or immoral.

Already we are seeing clear signs that education is being raised to the rank of a science. We shall not immediately obtain schoolmasters with the insight of Robert Louis Stevenson or the ability of Professor William James, but we are already demanding men who have made a study of adolescent development, and not those whose only qualification is a degree in some other science. The bromides and platitudes with which the moralist of last century

dealt with immorality and perversion are becoming inadequate to satisfy the needs of our growing intelligence. When the sexual pervert is discovered, we are not satisfied with the master who suggests bad companionship or want of exercise as the cause, and then dismisses the subject; we wish to have a more scientific treatment of a disease so prevalent among our upper classes. In an age in which most authorities agree that insanity exists in the thoughts of all, and that it is the expression rather than the presence of perverted ideas that needs prevention, we naturally turn to the school environment, which often produces the worst forms of self-expression. Want of exercise may be one factor, bad companionship may be another; but these are not the only factors which place the adolescent in the position of the savage who, "with the mansions of his soul unfurnished, buries his restless energy under its shadow."

The adolescent would yearn for the natural and sane forms of expression as much as the adult if he were only allowed a little more latitude of thought and action. The love of discovery is as dear to the heart of the growing boy as it was to Lessing when he chose the search after Truth and rejected the revelation which the Almighty offered him. Few parents would take long in deciding for what profession their boys were suited if during their adolescence they had offered a wide field of choice in work and play, and allowed them opportunities to develop their talents in congenial subjects.

As soon as parents discover that there is a need for an improved type of schoolmaster, who does not think of his boys perpetually in terms of athletics

and scholarships, the better type of schoolmaster will at once appear. But the parents of the future can only improve their children's education by a continued demand to see the masters who are going to have charge of their boys, and by laughing at their vague generalizations and moral platitudes; they must require a wide and comprehensive knowledge of the various sides of adolescent development.

It is strange to find Mr. C. T. Wickham writing in the Government Education Reports lately published that he cannot discuss the effects of alcohol and meat on boys because he is not a doctor; such a statement will before long receive as much ridicule as that of a doctor who refuses to examine the schoolboy medically because, forsooth, he is not a schoolmaster. Much of the disrespect with which we treat the schoolmaster may be our own fault, but surely some of it may be due to his utter ignorance of many of the most elementary facts concerning the well-being of our children.

The schoolmaster of the future will no longer be allowed to continue in the isolated position which he at present occupies; many will welcome the change, but some masters may dread the increased intimacy with parents and boys. Such an amusing type of master I once knew intimately. He was a bachelor of about forty-five, disliked all parents on principle, and therefore never saw them; he also, apparently, disliked any communications between himself and his pupils. He always strictly forbade his boys to ask him any question in class on any subject whatever, and during one hot

summer term his passion for silence became such that he decided that not only should no boy speak to him, but that he on his part would never speak to his pupils. It was obviously not an easy plan to carry out, for, although papers could be corrected and silently handed back marked "right" or "wrong," the daily work had to be set at the beginning of each lesson. The complete cessation of all verbal communication between himself and his pupils was, however, achieved by means of a black-board, on which he wrote :

"Ex. XII. Nos. 1-12. If heat is felt, coats may be taken off."

THE EFFECT OF A RATIONAL MASTER ON THE ADOLESCENT.—The rational master will without doubt produce the rational adolescent. Punishments and prizes may not die out in England as quickly as they are at present disappearing in Denmark, but the punishments which exist will be administered in a spirit of scientific reform, and not of revenge. Between a narrow-minded schoolmaster and a half-educated boy the present atmosphere of mutual antagonism and reciprocal revenge is easily maintained, but when a common aim inspires both master and boy such a spirit can no longer exist. The mission of our schools will be to guide and not to stamp out individuality. If "roughing it" at a large school means the suppressing of all wholesome personality and self-respect, and possibly, if not probably, moral perversion, then we must come to the conclusion that this mode of "roughing it" is not good. "The public school as I saw it," writes an experienced

authority, "seemed entirely repressive, and only to allow self-expression in regard to athletics ; nothing else seemed to count ;" and although the writer forgets the perverted forms of self-expression, there is probably much truth in what he says. To-day both parents and masters are too much in the grip of the present system to view it fairly, but when a few free themselves from the claims of convention and tradition, we may, in the words of the scientist, expect friction, followed by heat, and subsequently by light.

To-day we have only partly realized the adolescent's delight in communication, in construction, in artistic realization ; we have not fully understood that the adolescent prefers the worst of his own performances to the finest production on the part of someone else. We have failed to grasp the morality of the undisciplined and disobedient boy, and we have not realized that obedient servants are often more prone to perversion than their masters, who have learnt a pride in self-control. At our schools we have suppressed the spirit of adventure, and produced immorality and sexual perversions ; at our Universities we have denied the undergraduate the wholesome society of girls of his own class, and he has become intimate with the lowest type of women.

Sexual instruction, the encouragement of healthy self-assertion, and the mixed school, will no doubt each play an important part in the improvement of our educational system, and if, as the two sexes mix in close intimacy during adolescence, our higher sensitive feelings are shocked by premature flirta-

tions, we must remember that they are the foreshadowings—vague, uncertain, perhaps vulgar though they be—of the greatest moments in human life, whereas the present alternative of sexual perversion foreshadows nothing but the crudest and most selfish vices that have ever stained civilization.

During adolescence questions of sex must be rational rather than ethical. Our commandments with regard to the most positive function in life must no longer be purely negative. The shame which the adolescent feels in regard to sexual facts is largely due to the amount of unhealthy and mysterious talk with which he has surrounded them. The adult may from his vicious experiences feel shame in speaking of sex to the adolescent, but if the adolescent is told soon enough he has no shame in the hearing. About sexual matters, as about nearly every other subject, the adolescent wants to hear facts, not opinions, and when hygiene at last takes its place in the school time-table, sexual instruction must occupy a proper position, and be neither emphasized nor ignored. If we do not care to go the length of the picture of the blind boy exhibited in the school in America, showing in plain terms the result of sexual ignorance, we can at least follow the advice of Canon Lyttelton of Eton, and insure that every adolescent completely understands his own dangers and temptations. The adolescent respects most what he understands best, and when sexual matters are fully understood, then, and then only, will they receive from him a proper amount of respect. A temptation fully realized is a temptation robbed of half its power. A Danish mistress who is

accustomed to lecture on sexual hygiene writes that the effects are excellent : conduct is good, both during and after the class, and since she has adopted sexual instruction not one pupil, boy or girl, has fallen a victim to sexual temptations.

MORALITY AND THE REALIZATION OF CIVIC LIFE.

—Biologists contend that a better realization of social duties and a fuller appreciation of civic life will lead to a better state of morality among all classes. Among many, no doubt, the furtherance of social welfare takes the place of religion, and all ethical ideas centre round the common good. In our large preparatory and public schools there has been up to now little attempt to teach the social aspect of personal morality, and the ideal act of patriotism has been rather one of momentary bravery or self-denial than the more prolonged and humdrum idea of a life spent in the best interests of the community. The teaching of social duties would certainly be in keeping with our growing interest in social legislation, and in the full realization of those duties may possibly be found the road to morality. The present delegation of authority and splitting-up of power among the various members of the community tends to necessitate a more detailed teaching of social responsibility than when the exercise of power was more direct and obvious.

Many have contended that a journey abroad during the holidays breaks down national prejudices, and this may to some extent be true ; but at present the danger of antagonisms seems greater between the different classes of each country than between

nationalities as a whole. Boys educated at our public schools become masters at our public schools, children brought up at the elementary schools go back again as teachers; the public-school boy feels little sympathy with the boy brought up in any school which differs from his own. He has been subject to severe discipline during his adolescence, and is anxious to discipline others in the same way. The lower classes, who have not been subject to such severe discipline, and therefore are not anxious to force it on others, resent the principles which form an essential part of our public-school training.

The product of our public school starts life with a feeling that all who know more than he are dull sophists, while all who know less are ignorant loafers. Unless at home he absorbs an interest in social affairs and the life of the community, the public-school boy often grows up entirely ignorant of the life of any class but his own.

Adolescents who are shown intelligently the varied life of the community display a marked interest in State affairs of all kinds, and especially in their practical execution. The desire to learn the details of the government of a democracy is usually strong, and in many cases our educational authorities alone are to blame for not taking advantage of it. In America the idea of patriotism is not confined to the battle-field, and the varied duties of civic life are taught as being closely connected with the flag which flies over every school. "In England," says Professor Rhys, "educationalists never think of the flag, and those who do never think of education."

At present it seems impossible, without a great change of system, to introduce any social imagination into the boys at our public schools. "It is only as long as the boys are all of the same social class," writes a Harrow master, "that we can manage to run the school." The head master of one of our largest public schools writes rather ironically : "A boy must have great moral stability if he is to mix with those of a higher social grade." Every necessity and every luxury is provided at our large preparatory and public schools without an iota of effort on the part of the boys, and the lower classes, whose services are required in every detail of their school life, are as unknown to them as if they did not exist.

To-day the mental ability of the middle and lower classes is rapidly rising ; the master mason of yesterday is the engineer of to-day ; the policeman's son becomes the post-office clerk ; the school teacher's daughter is a municipal servant. If aristocracy requires elasticity, as Professor Bergson suggests, then our upper classes are in grave danger of losing their position. As we have already shown, the greater energy of the intelligent boy makes him more liable to sexual perversion, and ambition, while lending a helpful hand to the social climber, often neglects the boy who starts at the top of the ladder. If our aristocracy becomes prejudiced and automatic in ideas, then much of its intelligence and learning will become useless ; but it is to be hoped that our more favoured classes will learn in time that an aristocracy can only be maintained by its continued elasticity of thought.

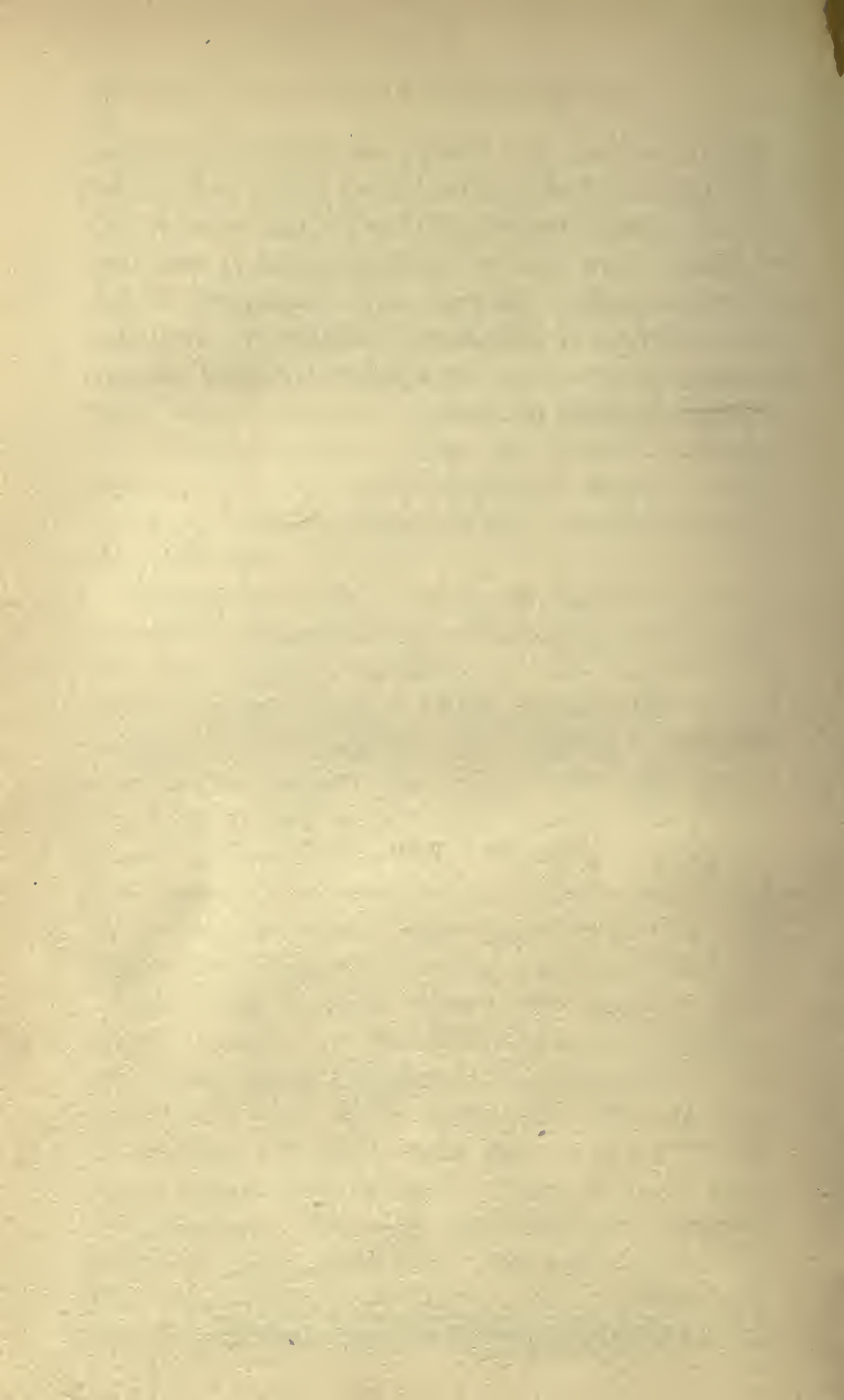
RELIGION.—However much some may lament the fact, religion during adolescence must be practical, and not metaphysical. The ready-made morals which at present are flung at our boys and girls obtain little grip on their character. The adolescent, unable to grasp the metaphysics of a creed, only searches for its absurdities. Concrete facts of cause and effect are essential to the faith of the adolescent. "In religious teaching," says Mr. Gould, "another person's faith will never supplant a boy's reason," and many, I think, will agree that it would be regrettable if it did.

Whether we wish to teach our boys and girls a narrow Christian socialism, which splits straws with the non-sectarian socialists, or the idea that a national religion is one which contains the united religions of all its people, our religious instruction must be concrete and practical, and can only exist if it is founded on a social ideal, fostered rather than created in the child's mind. "Duty as a religion," says Emerson, "is stronger than religion as a duty," and during adolescence duty may have the force of a religion, but religion seldom has the force of duty.

There is little doubt that in the past we have relied too much on the effect of fine old buildings and vague ancient traditions in the formation of our boys' characters. Such influences only help the adolescents who least need their aid. It is the future rather than the past which we must trust for inspiration. We may ourselves loiter among the haunts of past generations, but when we undertake our children's education we must look with them towards the future; we must teach them the

religion that is in our hearts, not merely the traditional dogma which we think they ought to believe. Our ideals must be our children's ideals, their fears our fears, if we are to be companions as well as instructors during the years of adolescence. If in our conception of morals and religion we lean on the past, we must not forget, when the time comes, to stretch towards the future.

THE END



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